

# A Copy of a Letter from the Com. Gen. Regiment, to the Convention of Agents residing at L O N D O N.

Honoured Gentlemen and Fellow Soldiers,

**W**Hereas we were informed by our faithful friends, who were employed, by the respective Troops of the Regiment, to find out the truth of things, concerning the book, intituled, the State of the Army, which was at that time in great dispute betwixt our Officers and us, whether or no things were so; But upon their return truth was made manifest, and withal your care towards us declared, and your fear of our declining was also spoken of. Which indeed, had not our opposers own snares intrapped themselves, as you may hear more at large, by these our fellow Agitators; truly falshood did so juggle, and power did so strongly oppose, that poor and plain verity, had almost lost his credit; but (so it proved that though truth may lose ground at the start, yet fallacy is to short winded, that seldom it is able to hold out half the race with credit; and those things in the book (which by instigation) did seem needless, yea offensive to many, now (praised be God) are very wel approved of, and the Regiment is very unanimous, and bravely resolved, to insist on all their first principles, and to stand, for the maintenance thereof to the death: yea many of our fellow Souldiers, do heartily wish to come to a general Rendezvouze, saying, we could indure to lye in the field, Winter after Winter, for their pleasure, which now doth dis-respect us; So now we could indure one Winter more in the field for the Kingdoms good, and our own pleasure, for we never expect good, till it come to that; with these and such like expressions, which declares their expectations, and that their resolutions are undaunted.

We suppose it to be very needfull, to give you notice of Col. *Scroop* his Regiment, that so you may take it into consideration, by what means instruction may be given them how the Army proceedeth. For the case of that Regiment is thus; Their Officers have perswaded them to dissolve all their Agitators, but those two at the head quarters, under pretence of saving charges; so by this means they are unacquainted of the Ar-mies proceedings, and being thus meerly blinded, their Officers take advantage of their stupid condition, and worketh this effect; that if any Souldier, either do act or speak any thing, contrary to the afiliated sense, then he is presently dismounted, cashiered, and a new man presently mounted in his room, which shal be rightly relished for their pallats; or if any man come and declare any proceeding of the Army to them, then presently some of the new mounted men threatneth to have him before their Officers; we suppose a Letter from the Army to that Regiment, and an agent of all the Regiments of Horse which concurr; sent to desire, either the Col. or in his absence the Major, that either the Regiment intirely, or the respective Troops may be drawn forth, and the message delivered; and we if need require will assist what we can.

We do likewise certifie you, that *Hampshire* is partly minded to send Agitators, to sit with the other Counties Agitators at *London*; and for this cause, the Constables of the Hundreds, have desired the other Constables to meet at *Winchester* on Wednesday, being the 10 of this present *November*, where some of our Agitators have appointed to meet them: we conceive it requisite if it would be done with conveniency to get the City and County Agents to send a Letter to them, for their better encouragement, and some of these books called the State of the Army, are very much desired; If you think it convenient, we will take some pains to get some correspondency with the Souldiery at *Southampton*, and some Letters from the *City* Agitators to the inhabitants, we do apprehend, would do much good, as also to *Bristol*, *Weymouth*, *Exeter*, *Gloucester*, &c. Now because we hear and do conceive, that there may be some want of men with you, for to propagate the business in hand; we therefore have chosen one of our fellow agents to reside with you, or else to do, what shal be determined, as occasion is offered, until such time as relief shal be sent, which shal be in some reasonable time; then those which we now send shal return. Some of our Officers have professed to concurr in agitation with us, but we suppose it is not so convenient, for the danger of our late concurrence (in this way of ingagement) is as yet very hardly evaded, yet we crave your advice herein.

Thus praying to th at God which directed and protected *Nehemiah* and his snial company, and so incouraged them to proceed (though with hazard of their lives) to proceed in his work, notwithstanding all the dismal designs of their malicious enemies, that so he would direct with his wisdom, and protect with his power us all, from the mischievous projects and fatal designs of all tyrants, which intend slavery and oppression both to us and the whole Kingdom; *Quod omen avertat Deus*.

So, intending to stand, to the death, against all injustice and tyranny whatsoever and in whomsoever, we rest your obliged friends, and the Kingdoms faithful servants.

On Munday the 8. of September, there was a Rendezvouze of our Regiment, where 5. Troops did sign; but part of the Col. his Troop stood off. We are in great strait with lack of money, if we can prevail with that, then those that stood off would be ashamed, but the 5 forefald Troops, are exceeding urgent for a general Rendezvouze, we pray you take some speedy course for it.

We have sent *George Linbry* our fellow Agiator. *George Garret*, *Vvil. Symons*, *John VVood*, *Thomas Bever'y*, *VWil. Hitch*.

## The Copy of a Letter sent to the Agents of the Army from Col. *Twisletons* Regiment.

Honored Friends and Fellow Soldiers,

**H**aving received formerly from you the Case of the Army stated, with an Agreement and other Papers intimating to us the slowness of the Actings at the head quarters, and the dangerous Consequences which may and is apparent to fall upon this Kingdom and Army, by the dilatory way of proceeding; now God having stirred you up to be instrumental in this great work for the speedy prosecution of those our former desires; we do declare, That we the private Agitators and Soldiers in Col. *Twisletons* Regiment wil stand by you with our lives and fortunes for the present ease of this heavy burden, which the Kingdom groans under, for the Rights and Priviledges of the subject, and the bringing to justice all sorts of Offenders, who stands, or shal stand in Opposition against you and us in this your just and equal Demands; Given under our hands at *Cambridge* with an unanimous Consent.

NOVEMB. 11. 1647.

*Wil. Bower*. *Ed. Limbrough*. *Harvey Keynel*. *Thomas Exhey*. *Rich. Casswel*. *Thomas Robinson*. *Rich. Slow*. *James Orril*. *Zachariah Perkins*. *VWil. Trap*. *VWilfrid. Chase*. *John Isack*. *John Ridg*. *Emmanuel Buntin*. *Robert VWilliamson*. *Robert Grimbal*. *Thomas Brossmes*. *Joseph Butler*. *William Gray*. *Edward Dixon*. *Tho. Elsam*. *Hump. Hure*. *George Bayly*.

A good way to pay the Army all their Arrears.



Maturini Corderii  
**COLLOQVIA SCHOLASTICA**  
 ANGLO-LATINA,

In varias clausulas distributa :

*Observato utriusque Linguae Idiomate.*

*Quo sc. (ope vernaculi) in quotidiano sermone Latino pueri felicius exerceantur.*

*Positi sunt insuper in utriusque confiniis  
 Numeri, quibus uniuscujusque Vocabuli vel  
 Phrasis indicatur locus, & usus genuinus.*

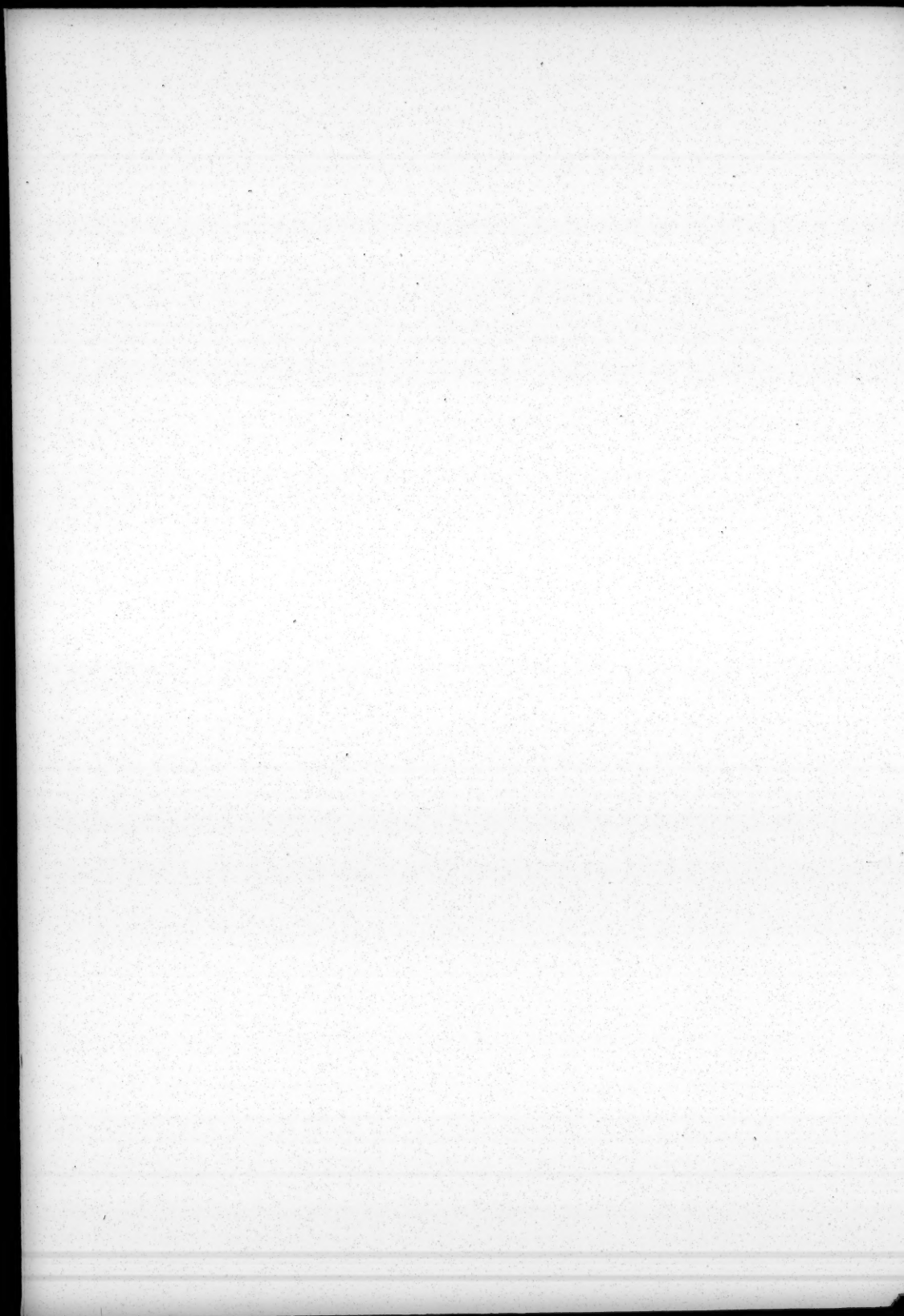
*A Carolo Hoole A. M<sup>ro</sup>. e Col. Linc. Oxon.  
 Privatae Scholae Grammaticae institutore, inter  
 Aurifabrorum diverticulum in Rubrae crucis &  
 aeream Virginis capitis in Alnae Portae vicis,  
 apud Londinates*

*Cicero, de Claris Oratoribus.*

*Ipsam Latinè loqui, est illud quidem in magnâ laude ponendum, sed non tam suâ sponte quàm quod est à plerisque neglectum. Non enim tam præclarum est scire Latinè, quàm turpe nescire.*

*Loudini Excusa pro Societate Stationariorum, 1676.*







*[Faint, mostly illegible handwritten text at the top of the page, possibly including a name and a date.]*



*[Large, faint handwritten scribbles and markings covering the lower half of the page, likely representing a signature or a large date.]*



*Corderius*

*Maturinus Corderius's*  
SCHOOL-COLLOQUIES

ENGLISH and LATINE.

Divided into several Clauses ;

Wherein the propriety of both Languages is kept.

That Children by the help of their Mother-Tongue, may the better learn to speak Latine in ordinary Discourse.

There are numbers set down betwixt both, which do shew the place, and natural use of any word or phrase.

By CHARLES HOOL. Mr. of Arts  
of Lin. Col. Ox. Teacher of a private Grammer-School, betwixt Goldsmiths Alley in Red-Cross-street, and Maiden-head-Court in Aldersgate-street Lond.

Cicero, de claris Oratoribus.

*This same speaking Latine, is a thing indeed to be highly commended, but not so much of it self, as because very many neglect it. For it is not such a gallant thing to understand Latine, as it is a base to be ignorant of it.*

London Printed for the Company of Stationers, 1676.



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*Londini Excusa pro Societate Stationariorum, 1676.*







To his honoured good Friend,  
Mr. *HENRY HAMPSON*,  
Citizen of  
*L O N D O N*.

S I R,

**T**HE lively Progress that your eldest Son (the leader of his Class,) together with some other his fellows made in these Colloquies, (whilst as yet they were conversant in their Grammar-Rudiments.) emboldned me to dedicate the same unto you: partly to signify how willingly I would be thankful for your singular and great favours done me, and partly to witness your exemplary Education of your Sons at home.

For I remember, your care was to see them over night to perform their tasks imposed; and amongst other things this was usually enjoined him to write out a certain number of the choicest phrases in his Book, and to say them by heart the next day. By which he received a double benefit; first, to be able readily to read and truly to write our English, and withal to be well acquainted with some elegant and pure expressions in the Latine tongue.

This most profitable course I have constantly kept with young Enterers into the Latine and observing it exceedingly advantageous to help them forward towards Authors, with an ease delight; I proceeded thus to publish what I now present you with, for the general good of all, but more particularly for the benefit of your children.

And however it may seem unworthy your Patronage, as insinuating  
A 3  
upon

## The Epistle Dedicatory.

*upon things more fit for boys than men, to look upon; yet considering, how far meaner works (both of this and other subjects) have been dedicated to and accepted of by most noble Personages and may in most weighty and strong Employments; I presume it will not want your acceptance. And sith, the very worth of the Book hath born it out without a Patron, (I may boldly say to scores, if not) to hundreds of impressions, both in this, and foreign Countreys, it cannot be any disparagement to you to give it countenance.*

*Nor let any tell you, that your Sors (how good Proficients soever) are now past this poor Subsidiary; seeing it may benefit even (the most learned of all us) School-masters, both to learn and teach by. And I have been told in commendation of that yet famous Dr. Reynolds (once President of C. C. C. and then the Universities Orator in Oxford) that when young Students came to him and desired him to inform them what Books they had best to peruse, for the speedier and surer attainment of clean Latine stile or speech; he ever bad then get Corderius's Colloquies, and be sure in reading them to make those expressions their own, both for writing and speaking; because in them they shall find Terence and Tullie's elegancies applied to their common talk.*

*Which advice of his (without question,) were it but continually taken, and constantly observed (at the least) in that my mother Academy, it would ease the late complaint of*  
*\* See Dr. Mou- one \* of the present publick Readers; and cease*  
*lin's Epistle the frequent Sarcasms of Foreiners, who deride*  
*to Mr. Owen of to see such a general disability in Englishmen*  
*Ch. Ch. (otherwise Scholars good enough) to speak in*  
*Latine.*

*And I conceive no better way, whereby this defect may be remedied, and the scandal (that ensues thereupon) removed, than for every School-master that professeth to teach Latine, seriously to trace Corderius's steps and to inure himself and Scholars (by little and little) as they daily gather strength upon all occasions whatsoever to speak the learned Language. And to further that most profitable exercise, I have purposely translated these and other Colloquie's, partly, therein fulfilling the Authors request, that Masters would interpret them now and then to their Scholars,*

## The Epistle Dedicatory.

lars, and teach them how to imitate them; and partly to discover that rich treasure of Elegancies, which are sometimes involved in particles and single words, as well as gloriously exposed in larger phrases.

I might trouble you with some of these things which I have observed to this Authors commendations; viz. that he underwent and performed this defargating task of a Schoolmaster, in sundry places in France, (more especially at Paris and Geneva) for above fifty years together; that he bred many excellent and great Scholars, amongst whom Master John Calvin, is most famously known for his works; that, that great and accurate Printer Robertus Stephanus, was his intimate and beloved Friend, and one that thought it no dishonour for his Press to Print **Cato construed by Corderius**, as he should have done also these Colloquies, had not his own death prevented; and that, (for which indeed all we of his Profession may admire him) he taught six hundred boys with far more order and silence, than many other School-masters could keep with thirty or forty only. I might add, that, (besides his care in ordering his Family, having alwaies a multitude of Tableers) he spent many private hours (stolen, as it seems from his time of sleep and recreation) in providing such helps for his Children, as might ease himself, and encourage them in (passing) the difficulties of Learning: and though he knew well enough many jeer'd, to see a man of his parts and years, thus to abuse himself in such boyish matters; yet he so far addicted himself to teach little ones, that for their sakes, he condescended to any, even the meanest undertakings. So that indeed I may well commend Corderius as an excellent Pattern for a good Schoolmaster to follow, and this Book of his, as a true Touch-stone for judicious Parents to try when their Children are well taught and disciplined.

But I fear to offend with length, and therefore I will omit many things touching the use and benefits of these Colloquies, and my design in translating them, because indeed I intend, (as God continues health and opportunity) to proceed in **A new Discovery of the old Art of Teaching**, and therein to shew the manner of improving this and other Books, used in Schools, to their proper ends.



## The Epistle Dedicatory.

*May you please (Worthy Sir) to receive this mean expression of  
mine unfeigned desires, to promote the profiting of those towardly  
young Gentlemen your Sons; and to reserve it as a Pledg of my  
endeavours, (at the least) to avoid the name of a thankless per=  
son; I shall rest, after I have subscribed my self, Sir,*

Humbly devoted to serve  
you and yours,

From my School in  
Goldsmiths-Ally.

Novemb. 4. 1652,

CHARLES HOOLE.

---

Maturinus.

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# M. Corderius's

Colloquies,  
*English and Latine.*

Col. 1. Bernard,  
claudius.

B **G**OD save you, Claudius.

C And GOD save you too, Bernard.

B Let us play a little while.

C What say you, you little fool?

You are scarce come into the School, and do you talk of play already?

B I pray you, be not angry.

C I am not angry.

B Why then do you speak so loud?

C I blame thy folly.

B May we not play then?

C Yes we may; but when time serveth.

B Fie! Thou art over-wise.

C I wish I were but wise enough, but I pray thee let me alone, that I may get what I am to say by and by to the Master.

B You say fair:



# M. Corderii

Colloquia,  
*Anglo-Latina.*

Col. 1. Bernardus;  
Claudius.

**S**Alve Claudi.

*Tu quoque salvus sis,*  
Bernarde.

Ludamus paulisper.  
Quid ais ineptule?

Vix scholam ingressus es,  
& jam de ludo loqueris?

Ne irascar, quæso.

Non irascor.

Cur ergo sic exclamas?

Accuso tuam stultitiam.  
Non licet igitur ludere?  
Imò licet, at cùm tempus est.

Vah! Tu nimium sapis.

Utinam tantùm saperem  
satis: sed mitte me,  
quæso, ut repetam quæ  
mox reddenda erant  
Præceptorì.

Æquum dicis:

- I will also get with you, if you please.
- C What now? what is this? what meaneth this so sudden an alteration? 30  
Did not you talk of play but just now?
- B I did speak of it indeed, but not in earnest. 35
- C Why did you dissemble?
- B That I might talk with you a little.
- C What is that good for?
- B What now, do you ask? 40  
Did you never hear it of the Master?
- C I do not now remember it; I say, what good doth it to talk together? 45
- B To exercise our selves in the Latine tongue.
- C Truly you think aright, and I love you the more now. 50
- B I thank you: come let us get our parts; for the Master will be here by and by.

Coll. 2. *Stephanio and the Master.*

coll. 2. *Stephanio & Præceptor.*

- S God save you, Master.
- P God save you, my *Stephanio*.
- S Whence come you so very early?
- From our Chamber.

Volo ego quoque tecum repetere, si tibi placet.

Eho? quid hoc est? Quid sibi vult ista tam subita mutatio?

Nonne tu modò loquebaris de lusu?

Loquebar quidem, sed non seriò.

Cur simulabas?

Ut paucis tecum fabularer.

Quid illud prodest?

Etià rogas? Nunquam Audivisti ex præceptore?

Nunc mihi non occurrit; quid inquam, prodest confabulari?

Ad nos in Latina lingua exercendos.

Profectò resèe putas, & ego te nunc magis amo.

Habeo tibi gratiam: agè repetamus prælectionem; nam brevi præceptor aderit.

Salve, præceptor.

Salvus sis, mi *Stephanio*.

Unde venis tam multo mane?

E cubiculo nostro.

then



English and Latine. Lib. I.

P	When got you up ?		<i>Quando surrexisti ?</i>
S	A little before six, Master,		<i>Paulo ante sextam, præceptor.</i>
P	What do you say ?		<i>Quid ais ?</i>
S	It is just as I say.	10	<i>Sic est ut dico.</i>
P	You are up too early ;		<i>Tu nimis es matutinus ;</i>
	Who waked you ?		<i>Quis te expergesecit ?</i>
S	My brother.		<i>Frater meus.</i>
P	Did you say your pray- ers ?	15	<i>Anprecatus es Deum ?</i>
S	As soon as my brother had comb'd me, I said them.		<i>Cùm primùm frater me pexuit, precatus sum.</i>
P	How ?		<i>Quomodo ?</i>
S	Kneeling upon my knees and holding up my hands together, I said the Lords Prayer, with a Thanksgiving.	20	<i>Flexis genibus &amp; conjun- ctis manibus, dixi Preca- tionem Dominicam, cum gratiarum actione.</i>
P	In what tongue ?		<i>Quâ linguâ ?</i>
S	In the English.	25	<i>Anglicâ.</i>
P	Well done ! who sent you to me ?		<i>O factum bene ! quis te mi- sit ad me ?</i>
S	No body.		<i>Nemo.</i>
P	What then ?		<i>Quid ergò ?</i>
S	I came of my own accord.	30	<i>Ultrò veni.</i>
P	My little sweet-heart ; what a fine thing it is to have a good wit !		<i>Mi animule, quàm pul- chrum est sapere !</i>
	Is it not breakfast time ?		<i>Nonne est jentandi tempus ?</i>
S	I am not hungry yet.	35	<i>Nondum esurio.</i>
P	What should you do then ?		<i>Quid vis igitur ?</i>
S	I will repeat the Mouns me use to say every day, if you please to hear me.		<i>Volo reddere Nomina quo- tidiana, si tibi placet au- dire me.</i>
P	What should it do but please me ? Do you re- member them then ?	40	<i>Quid nî placeret ? Tenes igitur memoriâ ?</i>
S	I do remember them.		<i>Teneo.</i>

	Thanks be to God.		<i>Gratia Deo.</i>
P	Come on say.		Age; pronuncia.
S	But you use to go before me in English, and I an- swer in Latine.	4	<i>Sed mihi soles præire Anglicè, &amp; ego Latinè respondeo.</i>
P	You do well to put me in mind; I had almost forgot that, answer then.		<i>Bene mones;</i>
S	I expect you should pro- pound	45	<i>Penè istud oblitus eram: responde igitur.</i>
P	The head?		<i>Expecto, ut proponas.</i>
S	<i>Caput.</i>		
P	The top of the head?		
S	<i>Vertex.</i>	50	
P	The fore-part?		
S	<i>Sinciput,</i>		
P	The hinder-part.		
S	<i>Occiput.</i>		
P	Now answer in English.	55	<i>Nunc responde Anglicè.</i>
	<i>Caput?</i>		
S	The head.		
P	<i>Vertex?</i>		
S	The top of the head.		
P	<i>Sinciput?</i>	60	
S	The fore-part.		
P	<i>Occiput?</i>		
S	The hinder-part.		
P	What if you say all by your self now?	65	<i>Quid si nunc solus dicas omnia?</i>
S	I can easily say.		<i>Facile dicam.</i>
P	And I will be willing to hear you.		<i>Ego verò te libenter audi-</i>
S	<i>Caput,</i> the head.		<i>am.</i>
	<i>Vertex,</i> the top of the head.	70	
	<i>Sinciput,</i> the fore-part.		
	<i>Occiput,</i> the hinder-part.		
	Have I not said well, Master?	75	<i>Nonne bene dixi Præcep- tor?</i>

S Very well as can be.  
The Lord God be praised.

P O finely spoken!  
Go now and ask the maid  
for your breakfast.

S I had rather have it of  
you, Master, if it may be  
no trouble to you.

P O how I love you for that  
saying! come follow me;  
I will give you some-  
thing that is good, be-  
cause you have done  
your business well.

What is this?

S White bread.

P What are these?

S Dry figs.

P Count them.

S One, two, three, four, five,  
six.

P O pretty little boy!

S Now get your breakfast at  
your own leisure.

Col.3. A.B.

A Will you eat your break-  
fast with me?

B I have no breakfast.

A What, have you not  
brought it?

B I got my breakfast at  
home.

A Do you always do so?

B No; but because I rose  
pretty early, my mo-

Quàm optimè.

Laudetur Dominus Deus.

O pulchrum verbum!

80 Ito nunc petitum ab ancil-  
la jentaculum.

Malim abs te accipere,  
præceptor, si tibi non est  
molestum.

85 O quàm te amo de isto  
verbo! age, sequere me;  
dabo tibi aliquid boni, quia  
tuum rectè fecisti offici-  
um.

90 Quid est hoc?

Panis candidus.

Quid hæc sunt?

Ficus arida.

95 Numera.

Una, duæ, tres, quatuor,  
quinque, sex.

O lepidum capitulum!

Jenta nunc otiosè.

Col.3. A.B.

Vis jentare mecum?

Non habeo jentaculum.

Quid, non attulisti?

Ego domi jentaveram.

Itâne semper facis?

Minimè; sed quia bene  
manè surrexeram, sic

B 3

ther



ther was pleased to  
deal so with me.  
A Much good may it do  
you.

I then will break my fast  
by my self.

B And I will ply my book  
in the mean time.

Col. 4. The Master and the  
Scholar.

M Are you ready to give an  
account of your study?

D I am ready, as I think.

M Say then, and habz your  
wits about you.

D This morning we first said  
a verse out of *Cato*;  
then we construed it in  
Latine and English: at  
the last two and two of  
us parsed every part of  
speech with its things  
belonging to it, and the  
signification.

M Have you done your duty  
well?

D I suppose, I satisfied my  
Master pretty well.

M Are you do not lye: for  
I will ask him.

D As you will, Master; I  
do not fear in this  
point.

M Come, let us go on.  
What have you to say at  
noon?

*matri placuit me tractare.*

*Profit tibi.*

10 Ego igitur solus jentabo.

Et ego interim studebo.

Col. 4. Magister, Disci-  
pulus.

Esne paratus ad redendam  
studii tui rationem?

Paratus, ut mihi videor.  
Redde igitur, & esto presen-  
5 ti animo.

Hoc matutino tempore,  
primum pronunciavi-  
mus carmen ex *Catone*;  
deinde ejus interpreta-  
tionem Latine & Angli-  
cè reddidimus; post-  
remò binì pertractavi-  
mus singulas partes O-  
rationis, cum attributis  
& significatione.

15 Rectène fecisti officium tu-  
um?

Puto me satisfacisse præ-  
ceptorì magna ex parte.  
20 Vide nè mentiavis; nam  
ego illum percontabor.  
Ut voles, præceptor; ni-  
hil hac in re metuo.

25 Agè, pergamus. Meridie  
quid habetis reddere?

We

D We have the Verb <i>Possūm</i> to form in Latine and English.	
M Nothing else?	<i>Habemus declinare Verbum Possūm, Latine &amp; Anglicē.</i>
D Nothing.	<i>Nihil prater ea?</i>
M I have taught you that otherwise,	30 <i>Nihil.</i>
Do you not remember it?	<i>Ego te istud aliis docui.</i>
D I dare not say, I, till I have tried.	Nonne tenes memoriā? <i>Non ausim affirmare, donec tentavero.</i>
M From it in the first persons, and the rest will be very easie to you.	35 <i>Declina in primas personas, &amp; cætera tibi erunt facilissima.</i>
D The Indicative Mood.	<i>Modus Indicativus.</i>
<i>Possūm, I can.</i>	40
<i>Poteram, I was able.</i>	
<i>Potui, I have been able.</i>	
<i>Potueram, I had been able.</i>	
<i>Potero, I shall be able.</i>	
The Imperative is wanting.	45 <i>Imperativus deest.</i>
The Optative.	<i>Optativus.</i>
<i>Utinam Possim, God grant I can.</i>	
<i>Utinam Possem, Would to God I could.</i>	50
<i>Utinam Potuerim, God grant, I have been able.</i>	
<i>Utinam Potuissem, would to God I had been able.</i>	55
The Subjunctive.	<i>Subjunctivus,</i>
<i>Ut Possim? that I may.</i>	
<i>Ut possem, that I might.</i>	
<i>Quamvis potuerim, although I have been able.</i>	60
<i>Quamvis Potuissem although I have been able.</i>	
<i>Cum Potuero, when I shall be able.</i>	

M Decline the whole Infinitive mood.		Declina totum Infinitivum.	
D The Infinitive mood Present and Preterimperfect tense, <i>Posse</i> , to may or can.	65	Infinitivi modi præsens & præteritum imperfectum.	
The Preterperfect and Preterpluperfect tense, <i>Potuisse</i> , to have or had been able.	70	Præteritum perfectum, & Plusquam-perfectum.	
The rest are wanting.		Cætera desunt.	
M Why doth this verb <i>Possū</i> want the Future tense of the Infinitive mood?		Cur hoc verbum <i>Possū</i> caret futuro infinito?	
And why also doth it want the Participle in <i>rus</i> ?	75	Cur item participio in <i>rus</i> ?	
D Because it hath not the Supine.		Quia non habet supinum.	
M And what then?	80	Quid tum?	
D For those words use to be formed of the Supine.		Illæ enim voces à supino formari solent.	
M Give an example in some perfect Verb.		Da exemplum in aliquo verbo integro.	
D As of the Supine <i>lectu</i> is made <i>lecturus</i> , and of <i>lecturus</i> is made <i>lecturum</i> esse.	85	Ut à supino <i>lectu</i> fit <i>lecturus</i> , & à <i>lecturus</i> fit <i>lecturum</i> esse.	
M Well indeed. But why have you omitted the Participle of the Present tense of the verb <i>Possū</i> , seeing <i>Potens potentis</i> is used?	90	Rectè sanè. Sed cur prætermisisti participium præsens à verbo <i>Possū</i> , cum sit in usu, <i>Potens potentis</i> ?	
D Because, as you have often taught us, <i>Potens</i> is not a Participle, though it come of <i>Possū</i> ?	95	Quia (ut scire nos docuisti) <i>Potens</i> non est participium, licet à <i>Possū</i> veniat.	
M What is it then?		Quid ergò est?	
D A Noun Adjective.		Nomen Adjectivum.	



		<p><i>Probè meministi : utinam sic pergās semper.</i></p>
<p><b>D</b> It is well remembred of you : I pray God you may always go on thus.</p>	<p><b>L</b> 100</p>	<p><i>Spero indies meliora per Dei gratiam.</i></p>
<p><b>M</b> I hope better and better every day by the grace of God.</p> <p><b>M</b> And I also hope the same with you.</p> <p>Now it remains that you say the Preterperfect tense, with them that come of it.</p>	<p>105</p>	<p><i>Ego quoque idem tecum spero.</i></p> <p><i>Nunc restat ut dicas præteritum cum sua prole.</i></p>
<p><b>D</b> <i>Potui, potueram, potuerim, potuissē, potuero, potuissē.</i></p>	<p>110</p>	
<p><b>M</b> Say the terminations.</p>		
<p><b>D</b> <i>I, ram, rim, sem, ro, se.</i></p>		
<p><b>M</b> Say the significations.</p>		
<p><b>D</b> <i>Possū, I am able. Possē, to be able.</i></p>	<p>115</p>	
<p><b>M</b> So much for this.</p> <p>See, see ; we are called to dinner.</p>		<p><i>Hec hactenus.</i></p> <p><i>Ecce, ecce, vocamur ad prandium.</i></p>

Col. 5. C.D.

**C** When will you get your dinner?

**D** I have dined already.

**C** At what a clock ?

**D** At half an hour past eight.

**C** Do you dine so early then?

**D** So we use commonly to do in summer : but when dine ye?

**C** We do not dine till half an hour after ten, and

Col. 5. C.D.

*Quando vis prandere ?*

*Ego jam prandi.*

*Quotâ horâ ?*

*Sesqui-octavâ.*

*Tam manè igitur pranderis ?*

*Sic ferè solemus in æstate : vos autem ?*

*Non prandemus ante sesquidecimam : inter-*  
some

- sometimes after Eleven.  
D O strange! why no sooner?  
C We must tarry for my father, till he come back from the Court.  
D Then you cannot be in the Hall at the singing of Psalms.  
C I am very seldom there.  
D How are you excused? (or how come you off?)  
C I am exempted from so doing.  
D Who exempted you?  
C The Master, at my father's motion.  
D Have all Aldermens sons then such a privilege?  
C They have, so their father's desire it.  
D Could not your Mother give you your dinner before your Father came back from the Common-Council?  
C She could indeed, but my father would have me tarry for him.  
D Why so?  
C Because it is his mind to have it so.  
D Now I must hold my tongue: for you have stop't my mouth: (or, you have made that I have not a word to say.)  
C Who made you so busy to ask?
- dum ab undecima.  
Papæ! Cur non citius? Expectandus est Pater dum è curia redierit.  
Tu igitur non potes adesse aulæ in cantione Psalmorum.  
Rarò admodum intersum. Quomodo excusaris?  
Exemptus sum illo munere.  
Quis te exemit?  
Didasculus, Patris mei monitu.  
Ergòne omnes Senatorum filii habent hujusmodi Privilegium?  
Habent modò Patres jubent.  
Nonne Mater posset dare tibi prandium ante reditum Patris è Senatu?  
Posset quidem, sed Pater vult à me expectari.  
Quamobrem?  
Quia sic illi placet.  
Nunc mihi tacendum est: Os enim mihi occlusisti.  
Cur tu es tam curiosus percontari?

D I am but a Child, and  
childzen always desire  
to know novelties.

C I confesse it, but there is a  
mean in all things, as  
the Master doth often  
teach us.

D Therefore let us depart,  
that you may get you  
gone to your dinner.

C I pray you pardon me,  
if I have offended you in  
any thing.

D I desire the same courte-  
sie of you ; I, I say, ra-  
ther who may have of-  
fended you with my tal-  
kattiveness, but thinking  
no harm in the mean  
time.

Col. 6.

F. G.

F Where got you your  
meat to day ?

G At my host's.

F What did you dine for ?

G Six farthings (or doits.)

F What did your supper,  
how much cost it ?

G Just so much. But what  
are you maintained for  
a day ?

F More then you.

G For how much then ?

F For four pence, sols, or  
(lib. r.)

*Puer sum, & pueri semper  
cupiunt aliquid scire no-  
vi.*

*Fateor, est modus in rebus,  
ut præceptor nos sæpe  
docer.*

*Ergò discedamus, ut te  
pransum conferas.*

*Ignosce, quæso si qua in re  
offenderim.*

*Ego abs te idem peto ; ego,  
inquam, potius qui te  
offendere potui loqua-  
citate meâ, sed interim  
nihil mali cogitans.*

Col. 6.

F. G.

*Ubi hodie cibum cepisti ?*

*Apud hospitem meum.*

*Quanti prandisti ?*

*Sex quadrantibus.*

*Quid cæna, quanti con-  
stitit ?*

*Tantidem. Tu verò  
quanti aleris quotidie ?*

*Pluris quàm tu.*

*Quanti igitur ?*

*Quatuor assibus.*

## Col. 7. Choletus, Cologuerius.

Ch Whence come you ?  
 C From abroad.  
 Ch Why went you forth ?  
 C To go home.  
 Ch Why so ?  
 C To fetch my books.  
 Ch So ho! why had you not brought them ?  
 C I had forgot them.  
 Ch Do you use to forget your breakfast, or your drinking, on that fashion ?  
 C Very seldom.  
 Ch Truly it was a great oversight.  
 C Yes indeed, a very great one ; but what should one do ? we are but boys.  
 Ch What if the Master knew of your doing ?  
 C Perhaps I should be punished.  
 Ch Do you say, perhaps ?  
 C Without doubt you should be whipt.  
 Are you not ashamed to come into the school without your Books ?  
 Ch It doth not only shame, but irks me also ; nevertheless I pray thee do not tell of me.  
 C I have no such thought, but I cannot dissemble.

## Col. 7. Choletus, Cologuerius.

Unde redis ?  
 Foris.  
 Cur prodieris ?  
 Ut irem domum.  
 Quid eò ?  
 Petitum libros meos.  
 Eho ! cur non attuleras ?  
 Oblitus eram.  
 Siccine soles jentaculum, aut merendam, oblivisci ?  
 Rarissimè.  
 Profecò magna fuit negligentia.  
 Imò maxima ; sed quid agas ? pueri sumus.  
 Quid si præceptor tuum factum sciret ?  
 Fortasse penas darem.  
 Ain' tu, fortasse ?  
 Proculdubio vapulares.  
 Non te pudet sine libris in scholam venire ?  
 Non solum pudet, sed piget etiam ; veruntamen nè me accuses, obsecro.  
 Nihil minus cogito, sed non possum dissimulare, quin



but I must find fault  
with you.  
Ch You do that (I verily  
believe) as a friend, and  
therefore I take it in  
good part.

C That is enough for me.  
Let us go in a doors into  
the School.

Ch It is time; now the Cap-  
tains demand an ac-  
count of our writing.

Col. 8. The Scholar, the  
Master.

Pu Master, may I speak a  
word with you?

Pæ Speak boldly.

Pu I and my school-fellows  
have been fast at our  
Books almost this three  
dayes together.

May we refresh our selves  
with a little play?

Pæ Say some Sentence then.

Pu *Interpone tuis interdum gaudia curis,  
Ut possis animo quemvis sufferre laborem.*

Pæ Say the English verses too  
if you remember them.

Mirth with thy labour sometimes put in ure,  
That better thou thy labour may'st indure.

Pæ How well you have said  
all!

Pu Thanks be to God.

Pæ Hereafter you must put  
something else to it.

*quin ego te reprehendam.*

*Istud (credo equidem )  
amicè facis , itaque boni  
consulo.*

*Id satis est mihi.*

*Eamus intro in auditori-  
um.*

*Tempus est; jam decuri-  
ones exigunt scripturæ  
rationem.*

Col. 8. Puer, Præda-  
gogus.

*Præceptor, licétne pauca?*

*Loquere audacter.*

*Ego & condiscipuli mei  
hoc serè toto triduo li-  
bris affixi fuimus :*

*Licétne paulisper animum  
ludo relaxare?*

*Dic igitur aliquam Sen-  
tentiam.*

*Dic etiam versus Anglicos  
si memoriâ tenes.*

*Quam rectè dixisti omnia !*

*Est Deo gratia.*

*Addendum posthac erit  
aliquid.*

What

Pu What Master?

Pæ Who hath given me wit,  
and a good understand-  
ing.

Pu But who shall teach me  
those words?

Pæ I will write them for you  
in your little note=book,  
that you may learn  
them without book.

But pray thee tell me, who  
taught thee that speech.  
which thou hast said?

Pu Campanus had given it me  
yesterday in writing:  
and I got it by heart.

Pæ Truly I love you, my Da-  
niel, for that diligence  
of yours.

Pu I thank you, Master.

Do you give way that  
we may play then?

Pæ Yes. Go thy way, tell thy  
school-fellows.

Pu I will.

Pæ What wil you say to them?

Pu That which you once  
taught me.

Pæ But I will first hear it of  
you.

Pu Oe merry boys, behold  
I bring you good news  
I have got you leave to  
play.

Pæ Well done: you have re-  
membred it well. Now  
go thy way.

20 Quidnam Præceptor?

Qui dedit mihi ingenium,  
& mentem bonam.

Sed quis me illa docebit  
verba?

25 Ea scribam tibi in com-  
mentariolo tuo, ut edif-  
cas.

30 Sed dic mihi, quæso, Quis  
te docuit istam orati-  
onem, quam pronunti-  
asti?

35 Campanus heri deder at  
mihi scriptum, & ego  
memoria mandavi.

Profectò ego te amo, mi  
Daniel, ob istam dili-  
gentiam.

40 Ago tibi gratias, præcep-  
tor.

Permittisne igitur, ut lu-  
damus?

45 Sanè. Abi, renuncia condif-  
cipulis tuis.

Faciam.

Quid dices illis?

Id quod me docuisti ali-  
quando.

50 Sed volo priùs ex te audi-  
re.

Gaudete pueri, en affero  
vobis jucundum nunci-  
um, ego vobis impetravi  
ludendi potestatem.

55 Eugé: Probè meministi:  
Ito nunc jam.

## Col. 9. Conradus, Daniel.

- C Let us repeat our every day shouns, that we may say them more surely to the Master.
- D You do well to put me in mind; go before me in yesterday shouns.
- C Say in Latin, An eye.
- D *Oculus.*
- C The right eye?
- D *Oculus dexter.*
- C The left eye?
- D *Oculus sinister.*
- C Both the eyes?
- D *Ambo oculi.*
- C You remember well.
- D Now hear whether I can say them by my self rightly or no.
- C Come on, I hear you.
- D An eye.
- C You must count them at your fingers ends, as the Master teacheth us.
- D What is that good for?
- C To help the memory.
- D What doth this mean?
- C Have you not heard many times?
- D I am forgetfull: what should I do?
- C Be more diligent to remember what you have learnt.
- D You do me a kindness, in giving me such friendly advice.

## Col. 9. Conradus, Daniel.

*Repetamus Nomina quotidiana, ut certius reddamus ea præceptori.*

5 *Bene mones; præito mihi hesternæ.*

*Dic Latine, an eye.*

10

15 *Probè tenes. Nunc audi an rectè solus dicam.*

20 *Agè audio.*

*Debes enumerare in digitis, ut docet præceptor.*

25 *Quid prodest istud? Ad memoriam juvandam. Quid hoc sibi vult? Non audivisti multoties?*

30 *Ego sum obliviosus: quid agerem? Esto diligentior ad ea retinenda, quæ perceperis.*

35 *Quod me fideliter mones, pergratum facis.*

Comē

C Come on, return to the point.

D An eye, *Oculus*.

The right eye, *Oculus dexter*. 40

The left eye, *Oculus sinister*.

Both the eyes, *Ambo oculi*.

C How well have you said all! 45

D Let us repeat to days hours too.

C Content: But do you go before me again, as I have done you. 50

D A hand.

C *Manus*.

D The right hand.

C *Manus dextra*.

D The left hand. 55

C *Manus sinistra*.

D Both the hands.

C *Ambæ Manus*.

D It remains for you to say by your self. 60

D A hand, *Manus*.

The right hand, *Manus dextra*.

C The left hand, *Manus sinistra*. 65

Both the hands, *Ambæ manus*.

D O that we could say thus well before the Master! 70

C What hinders?

D Because we are afraid.

C And yet he corrects our faults gently enough.

Agè, *ad rem redi*.

Quàm rectè omnia dixisti!

Repetamus etiam *hodierna*.

Placet; at *tu vicissim præito mihi*.

Restat, ut solus dicas.

O si tam bene diceremus coram *Præceptore*!

Quid obstat?

Quia timemus.

Et tamen errata nostra satis humaniter corrigit.



D I know not what this should mean.

I am always fearful at the first.

C That is in a manner natural to every one, as we have heard of our Master.

D Now we should have said again in Latine and English: but I see the Master is coming.

C Let us go in.

Col. 10. A. B.

A Say in Latin.

Let us say our Lesson together.

B *Repetamus und prælectionem.*

A How many parts hath this speech?

B Three.

A Shew the difference betwixt every one of them expressly.

B *Repetamus* is a verb.

A *Und* is an adverb.

*Prælectionem* is a noun.

B Shew it a little more plainly.

A Do you then go before me as the Master useth.

B *Repetamus.*

*Repeto, repetis, repetere,* of the third Conjugation, like *Lego, legis, legere.*

The præterperfect tense *Repetivi.*

Nescio quid hoc sibi velit.

Ego semper sum timidus in principio.

18 *Istud est quodammodo naturale omnibus, ut audivimus ex præceptore.*

85 Nunc repetendum esset Latinè & Anglicè: sed præceptorem venientem video.

Ingrediamur.

Col. 10. A. B.

Dic Latinè.

Hæc oratio quot habet partes?

5 Tres.

*Discerne singulas nominatim.*

10 *Repetamus* est verbum.

*Und* adverbium.

*Prælectionem* nomen.

*Declara paulò planius.*

15 Tu igitur præito mihi, ut solet præceptor.

Conjugationis tertiæ: ut

Præteritum.

C

The

The Supine.

*Repetitum.*

The participles.

*Repetens, & Repetiturus.**Unda.*

A It is not declined because  
it is an Adverb in this  
place; in English, *together*.

A *Prælectionem.*

B *Prælectio, onis, f. g.*

The lesson, or Lecture.

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Col. II. A. B.

---

A Let us go to say our les-  
son together.

B Why should I say it?

Is it not enough that I  
have said it by my self?

A If you have only said once  
or twice, that is but a  
small matter towards  
getting it without book.

B Nay, but I have said it over  
about ten times.

A Truly that is enough.

B What would you have  
more, then?

A If you would be sure to  
say before the Master, it  
is requisite you should  
repeat it over with some  
body.

B I did not know that: but  
I assent to you with all  
my heart.

A Let us do then that which  
I advise you to.

Supinum.

Participia.

35 Non declinatur, quia est  
Adverbium hoc in loco;  
Anglicè *together*.

---

Col. II. A. B.

---

*Eamus unda repetitum.*

Quid ego repeterem?

Nonne satis est quod solus  
repetiverim?

5 Si tantum semel aut bis  
repetieris id parum est  
ad ediscendum.

10 Imò circiter decies repe-  
titi.

Id quidem sufficit.

Quid igitur vis amplius?

15 Si vis certissimè reddere  
coram præceptore, opus  
est cum aliquo repeti-  
visse.

25 Istud ego nesciebam: sed  
tibi libenter assentior.

30 Faciamus ergò, quod ego  
te monebam.

Tru-

B Truly, I do not say nay;  
begin.

Col. 12. Gentilis. Isaac.

G Can you say your lesson  
by heart?

I Almost.

G Are you willing we should  
say it over together?

I Yes.

Begin then.

I will do it with all my  
heart: but do you be  
sure to hear, that you  
may tell me if I miss  
in any thing.

G Come then.

I *Fac sumptum properè* —

G You have mist already,  
you should have begun  
with yesterdays lesson.

I You do well to advise  
me; I will now begin.

*Iratu de re incerta contendere noli: Impedit ira.*

G You miss in the accent of  
*ira.*

I *Impedit ira animum nè*

G Make a distinction after  
*animum.*

I *Impedit ira animum, nè possit cernere verum.*

*Fac sumptum properè cum res desiderat ipsa.*

*Dandum etenim.*

G You miss in the accent  
again. Say it again.

I *Dandum etenim est aliquid cum tempus postulat, aut res:*

G Do you not see that you  
have mist four times?

I I see it.

*Equidem non recuso; inci-  
pe.*

Col. 12. Gentilis, Isaacus.

*Tenésne memoriâ præle-  
ctionem?*

*Propemodum.*

*Vísne repetamus unâ?*

5 *Maximè.*

*Incipe igitur.*

*Faciám libenter:*

10 *sed tu attentè audi, ut  
me corrigas: si quid er-  
ravero.*

*Agedum.*

15 *Jam errásti, incipiendum  
fuit ab hesterna lectione.*

*Bene admones; nunc inci-  
piam.*

20 *Peccas accentu ira.*

*Distingue post animum.*

25 *Iterum peccas accentu.  
Repete.*

*Vidéne te errásse quater.*

40 *Video.*

C 2

And

G And have you minded the places?

I I have minded them.

G By that means you will take the better heed to your self.

I Alas poor boy that I am!

I thought I had it well by heart.

G So it often fall's out with me too, ever when my memory is not well served.

I He is happy that hath a good memory.

G It is a great blessing of god.

I But time goes on : Hear me now.

I I hear you, say.

G *Iratu de re incerta contendere noli.*

I Look! the master is here. Hold your tongue, that we may cry salve to him.

Col. Clement. Felix

C Is there nothing for us to say to the master to day?

F Nothing, but about the Grounds of Grammar.

C What is that?

F Look into your Book, and you shall find marks upon five lessons, which the Master hath appointed us.

C When was that?

Et observasti locos?

30 Observavi.

*Sic tibi facilis cavebis.*

*Me miserum!*

Putabam me rectè tenere.

35 *Sic mihi quoque solet accidere, quoties memoria non est bene confirmata.*

*Felix qui memoriam bonam habet.*

*Magnum Dei beneficium.*

40 *Sed tempus abit :*

*Audi nunc me.*

*Audio, pronuncia.*

45 *Hem! praeceptor adest; Tace, ut illum salutemus.*

Col. Clemens. Felix.

*Nihilne est quod reddamus hodie praeceptor? Nihil nisi de Grammaticæ Rudimentis.*

5 *Quidnam?*

*Inspice libellum tuum, invenies notas in quinque lectiones, quas praeceptor, nobis præscripsit.*

10

*Quando istud fuit?*

On



C On Friday, at four a  
Clock.

F But I was not there  
then.

C Therefore you deserved  
to be whipt.

Do you pass such a sen-  
tence, you severe judge?

I was busily employed  
at home, and I went not  
away without the ma-  
sters leave.

F Suppose it were so : yet  
you should enquire the  
day after, what was done  
the day before.

C I confess my fault ; but  
I pray thee, let me see  
thy book, that I may see  
what we are to say.

F Take it, and with the same  
labour mark out what  
the Master hath appoint-  
ed us.

C I will be sure to do it :  
nor shall you blame me  
hereafter (as I hope)  
for my negligence.

Col. 14. Comes. Oliver.

C What was done in the  
school at three of clock ?

O We parsed the Parts of  
Speech out of the lesson.

C Nothing else ?

O I would have told you but  
that you interrupted me.

C I have done amiss. Go on.

*Die Veneris, horâ quartâ.*

*At ego tunc non interfui.*

*Ergo plagas meruisti.*

15 *Siccine judicas, severe ju-  
dex ?*

*Occupatus eram domi, nec  
abieram injussu præcep-  
toris.*

20 *Esto ; sed tamen debuisti  
postridie quærere, quid  
pridie actum esset.*

25 *Meam culpam confiteor :  
sed cedo librum tuum,  
quæso, ut videam quid  
nobis reddendum sit.*

*Accipe, & eâdem operâ  
signato quæ à præcep-  
tore nobis præscripta  
sunt.*

30 *Faciam diligenter : neque  
posthac ( ut spero ) me  
accusabis negligentia.*

Col. 14. Comes. Oliverius.

*Quid actum est in audi-  
torio horâ tertiâ ?*

*Tractatæ sunt partes ora-  
tionis ex prælectione.*

*Nihilne amplius ?*

5 *Dixissem nisi me inter-  
pellâsses.*

*Erravi. Perge.*

O Afterwards the Master dictated a piece of English to be translated to day.

C When must it be shewed?

O To morrow at noon.

C Have you translated it already?

O After a fashion.

C Dictate the English (or bulgar) to me I pray you.

O Take it, make haste, for I have something to write.

---

Col. 15. *Silvius, Gervas.*

S What are you doing?

G I am getting by my self.

S What do you get?

G That which the master set us to day.

S Can you say it by heart?

G I think so.

S Let us get together: and so we shall both of us say better before the Master.

G Do you begin then, since you dared me.

S Come on, mind, that you do not let me miss.

G I am more ready to hear you, then you are to say.

Postea dictavit præceptor argumentum Anglicum hodiè vertendum.

Quando reddendum?

15 Cras meridiè.

Jamne vertisti?

Utrumque.

Dicta mihi, quæso, vernaculum.

10

Accipe, festina: nam habeo aliquid scribere.

---

Col. 15. *Sylvius, Gervasius.*

2

Quis agis?

Repeto mecum.

Quid repetis?

Præscriptum hodiernam præceptoris.

5 Tenesne memoriâ?

Sic opinor.

Repetamus unâ; sic uterque nostrum rectius pronuntiabit coram præceptore.

10

Tu igitur incipe, qui nos provocasti.

Agè attentus esto, nè me finas aberrare.

15

Sum promptior ad audiendum, quam tu ad pronuntiandum.

Col.

Col. 16. Achoratus.  
Cortinus.

- A Will you get your lesson  
with me?  
C I will.  
A Can you say?  
C Not well enough per-  
chance.  
A Come on, Let us make  
trial.  
C What then do we tarry  
for?  
A Begin, when you will.  
C But it is your part ra-  
ther to begin.  
A Why so?  
C Because you invited me.  
A You say fair: mind  
then.  
C I am ready.

Col. 17. Crispus.  
Sandrotus.

- C Can you say already what  
must be said at three of  
the clock?  
S I can say.  
C And I too.  
S Let us talk together a lit-  
tle then.  
C But if the Monitor come  
upon us, he will think  
we are a prating.  
S Why do you fear where  
there is nothing to be  
feared?  
If he do come, he shall not

Col. 16. Achoratus.  
Cortinus.

Vísne mecum repetere  
praelectionem?

Volo.

Tenésne?

Non satis rectè fortasse.

5 Agè. *Faciamus periculum.*

Quid igitur expectamus?

10 *Ubi voles incipe.*

*Atqui tuum est potius inci-  
pere.*

Quid irà?

Quia me invitasti.

15 *Aequum dicis: attende igi-  
tur.*

*Istuc sum.*

Col. 17. Crispus.  
Sandrotus.

Jámnetenes quæ redden-  
da sunt horâ terciâ?

Teneo.

Ego quoque.

5 Ergò confabulemur pau-  
lisper.

*Sed si intervenerit Obser-  
vator, putabit nos gar-  
rire.*

*Quid times ubi nihil timen-  
dum est?*

10 Si venerit, non deprehen-  
dend

find us idle, or ill-occupied.

Let him hear our discourse if he please.

C You say very well: Let us go aside some-whither into a corner, for fear lest any body should hinder us.

Col. 18. Trimunaus.  
Messor.

T It doth not become us to be idle, or to prate here, whilst we look for the master.

M What do you say? it doth not become us? nay indeed we may not, unless we have a mind to be whip't.

T Do you hear me then whilst I say my lesson, and I will afterwards hear you.

M Come on, say.

Col 19. E. F.

E Why do you not write?

F I have writ my leaf=I have already. But what do you?

E I am going to write in the yard.

E Why so?

E Because the weather is fair.

F Make haste, the time goes on,

det nos in otio aut in re mala.

5 Audiat, si velit, nostrum colloquium.

Optimè loqueris: Secedamus aliquò in angulum, nè quis nos impedi-

Col. 18. Trimunaus.  
Messor.

Non decet hic otari aut garrere, dum præceptor expectatur.

5 Quid ais? non decet? imò verò non licet, nisi volumus vapulare.

10 Tu igitur audi me, dum prælectionem pronuncio: ego deinde te audiam.

Age, pronuncia.

Col. 19. E. F.

Cur non scribis?

Jam scripsi meam paginam.

Tu verò?

Eo scriptum in area.

Quid ità?

5 Quia serenum est cælum.

Festina, tempus abit: & and



and we shall be called  
to an account by and  
by.

10

Col. 20. Titus. Valerius.

T Why do you not write?  
V Because I list not.

T But the Master bade you.  
I know he did; but I have  
something to read first; 5  
Besides, I have nothing  
to write now.

T I would to God you  
would write for me.

V What?

T I have the Master's dic-  
tates to write out.

V What dictates?

T Upon Tullie's Epistles.

V I will willingly write them  
out for you, but tarry  
till the next holy-day.

V I will tarry then: but I  
pray you do not fail  
me.

I will netther wittingly  
nor willingly fail.

Col. 21. Damon.  
Audax.

D Will you write out my  
lesson for me?

A Why have you it not writ-  
ten?

D Because I was busied ye-  
sterday.

& mox exigetur ratio.

Col. 20. Titus. Valerius.

Cur non scribis?

Quia non libet.

Atqui præceptor iusserat.  
Scio: sed est mihi aliquid  
legendum prius; 5

Præterea, nihil habeo quod  
nunc scribam.

O si velles mihi scribere.

10 Quidnam?

Habeo describenda dicta-  
ta præceptoris.

Quæ dictata?

In Ciceronis Epistolas.

15 Libenter describam tibi;  
sed expecta feriarum di-  
em proximum.

Expectabo igitur; sed ne  
fallas queso.

20

Nec sciens, nec volens fal-  
lam.

Col. 21. Damon.  
Audax.

Visne mihi describere præ-  
lectionem?

Cur non habes?

5 Quia hesterno die fui oc-  
cupatus.

Take

- A Take my book and write it on. 10 Accipe librum meum & describe.
- D You know I write something slowly; and you can sooner have writ all, then I can four or five verses. 15 Non ignoras me lentius scribere; & tu citius totum describeris, quam ego quatuor aut quinque versiculos.
- A Get some body else to write for you; I cannot help you now. Quære tibi alium scriptorem; nunc ego tibi non possum dare operam.
- D Why not? Cur non?
- A I have other business, and that too very needful to be done. 20 Est mihi aliud negotium, idemque pernecessarium.
- D I will not press you, nor indeed can I do it; but lend me your book nevertheless. 25 Nolo urgere, nec possum quidem; sed saltem commoda tuum codicem.
- A Take it; use it as you will, so you do not abuse it. Accipe; utere ut libet, modo ne abutare.
- D You have no reason to fear it. 30 Nihil est quod hic vergaris.

---

Col. 22. Austin the monitor  
in the house.

---



---

Col. 22. Augustinus, Ob-  
servator domesticus.

---

- A May we go to bed, school-fellow?
- O Why before the time?
- A Because I must rise at three a clock. 5 Quia tertiâ est mihi surgendum.
- O Why so?
- A To write. Quamobrem?
- O What have you to write? Scribendi causâ.
- A A letter to my father. Quid habes scribere?
- O Why do you not ask the Masters leave? 10 Literas ad Patrem.
- Cur non petis à præceptore veniam? You

A You do well to put me in  
mind; is he in his Study?

O I think, he is, Go see.

Col. 23. *The Schoolmaster,*  
*The boy,*

Pæ Whence come ye?

Pu I come from below.

Pæ What was your business  
below?

Pu I went to make water.

Pæ Sit at the table now, and  
tarry in the chamber un-  
till I come again.

Pu What should I do in the  
mean time?

Pæ Get your Lesson perfect  
against to morrow, that  
you may say it to me be-  
fore supper.

Pu I have got it perfectly  
already, Master.

Pæ Go play then.

Pu But I have no play=fel-  
lows.

Pæ You shall find enough in  
this street, and of your  
Schol=fellows too.

Pu I do not care for that now:  
I had rather, ( if you  
think good ) get some  
of my Catechism with-  
out book against the  
Lords day.

Pæ As you please.

Pu If any body should ask  
for you,

Bene mones; estne in mu-  
saolo?

15 Puto esse. Vise.

Col. 23. *Pædagogus.*  
*Puer.*

Unde venis?

Venio inferné.

Quod erat tibi negotium  
infra?

5 Iveram redditum urinam.

Sede nunc ad mensam, &  
mane in cubiculo donec  
rediero.

Quid agam interea?

10 Edisce prælectionem in di-  
em crastinum, ut eam  
mihi reddas ante coe-  
nam.

15 Jam edidici, præceptor.

Lude igitur.

Sed nullos habeo collutores.

20 Satis multos invenies in  
hac vicinia, ex tuis etiam  
condiscipulis.

25 Nihil id curo nunc: ma-  
lim ( si tibi placet ) edis-  
cere de Catechismo in di-  
em dominicum.

Ut libet.

30 Siquis te quæret,

What

What shall I say to him?  
 Pz Tell him that I am gone forth, but I will come again by and by.

Col. 24. The School-Master. Abraham a boy.

P Ho Abraham.  
 A Anon Master.  
 P Lay by your books; you have now ply'd your book sufficiently all the day long.

Get your self ready that we may go walk.

A Were it not better to walk after supper?

P Bodily exercise is more wholesome before meat.

A I remember I have heard it of you.

P Repeat a saying of Socrates to that purpose.

A When Socrates walked apace without resting till evening, being asked why he did it, he answered;

That he got him a stomach by walking, that he might eat his supper the better.

P You have remembered it well.

Who is the Author of it?

A Cicero. But whither shall we go abroad, master?

P Without the City.

quid illi dicam?

Dic me prodiisse, sed mox reversurum.

Col. 24. *Padagogus*. Abrahamus puer.

Heus Abrahame.

Hem præceptor.

Pone libros; jam satis toto die studuisti.

5 Para te ut eamus ambulatum.

Nonne à cœna præstaret?

Salubrior est ante cibum exercitatio corporis.

10 Memini ex te audire.

Narra Socratis dictum in eam sententiam.

15 Quum Socrates usque ad vesperam contentius ambularet, interrogatus, quare id faceret, respondit;

Se, quò melius cœnaret, obsonare famem ambulando.

20 Probè meministi.

Quis Autor?

Cicero. Sed quò prodibimus, Præceptor?

25 Extra urbem. Shall



A Shall I change my shoes?

T Change them, lest you be= dusty those new ones:

Take your bone=grace too, that the heat of the Sun may not tan your face.

35

A I am now here ready.

P Now let us go abroad.

A Shall I call a companion or two out of the street hereby?

40

P You do well to remember me; for so we shall have a more pleasant walk of it, for ye shall discourse amongst your selves upon the way, and play together some= where or other in a sha= dy place.

45

A So also we shall get a sto= mack to our meat.

50

P I will be going softly before; when you have got some companions, do ye follow me through the water=gate.

55

A Will you tarry for us there then?

P Yes indeed

A What if I meet with no companions?

60

P Do you follow me never= theless? do you hear?

A I hear you, Master.

65

Mutabone calceos?

Muta, ne istos novos pul= vere conspergas:

Sume etiam umbellam, ne solis ardor infuset tibi faciem.

Jam paratus adsum.

Nunc sane prodeamus.

Vocabone ex vicinia u= num aut alterum co= mitem?

Recte admones; sic enim jucundior erit deambula= tio: nam per viam ser= mones inter vos conferetis, & in umbra colludetis ali= cubi.

Sic etiam excitabitur cibi appetentia.

Ego lento gradu prae= dam; ubi nactus eris comites, vos me per portam Ripariam sequi= mini.

Nos igitur illic expecta= bis?

Certo.

Quid si nullos invenero comites?

Nihilominus sequere me; Audistine?

Audiui, praeceptor.

Gol. 25. *Hersenius.*  
*Gimardus.*

Col. 25. *Hersenius.*  
*Gimardus.*

H Of whom did you buy  
that paper?

G Of *Fatinus*.

H Is it good?

G Better then that of yours,  
to my mind.

H I do not marvel at it.

G Why do you say so?

H Because it is dearer per-  
haps.

G I know not.

H What did you buy a  
Dutre for?

G For a penny and half  
a penny.

H But what did you buy  
yours for?

G A penny and more.

H For how much then?

G Five farthings.

H Truly you bought it well.

G Moreover the Merchant or  
Mercer gave me some-  
thing over and above.

H What I pray you?

G A sheet of blotting pa-  
per.

H O what a fool was I  
that forgot to ask?

G I did not so much as ask  
him indeed: but he gave  
it me on his own mind.

And I give you this (quoth  
he) over and above.

A quo emisti istam char-  
tam?

A *Fatino*.

Estne bona?

5 Melior quàm ista tua, ut  
opinor.

*Nihil miror.*

*Cur istud dicis?*

10 Quia fortasse carior.

Nescio.

Quanti emisti *scapum*?

*Solido & semisse.*

15 Tu verò quanti?

*Solido & pluris.*

20 Quanti igitur?

*Quinque quadrantibus.*

Non malè profectò emi-  
sti?

25 Quinetiam mercator dedit  
mibi *auxarium*.

Quodnam quæso?

*Schedam chartæ bibulæ.*

30 O me imprudentem, qui ob-  
litus sum petere!

Ego nè petivi quidem, sed  
ultrò ille dedit.

35 Et hoc (inquit) addo tibi,

that

that you should come to me again.

G So they use to entice customers.

H And no wonder : Every man seeks his own profit.

G But what do we, having forgot our dayes task ?

H It is but a little one. We have time enough.

Col. 26. Ansellus.  
Fontanus.

A Do you remember that I lent you some paper lately ?

F What should I do else but remember ? I am not so forgetful.

A How many sheets were there ?

F Four.

A Why did you not give me them again ?

F I tarried till I had a book.

A Have you got one at last ?

F But to day.

A Whence did you get it ?

F I ask't it of the Master.

A Where ?

F In his study.

A What did he ? did he give it you with a good will ?

F He sent me to the Usher, who presently gave me a book.

ut me revisas.

*Sic solent emptores allicere.*

*Nec mirum : suum quisque commodum quarit.*

*Sed quid agimus ? hodie-  
ni pensi immemores ?*

*Exiguum est.*

*Satis temporis nobis restat.*

Col. 26. Ansellus.  
Fontanus.

*Meministine me tibi nuper dedisse chartam mutuo ?*

*Quid ni meminerm ?*

5 *Non adeò sum obliviosus.  
Quot erant schedæ ?*

*Quatuor.*

10 *Cur non reddidisti ?*

*Expectavi dum haberem  
codicem.*

*Habuisse tandem ?*

15 *Tantum hodie.*

*Unde nactus es ?*

*Petivi à præceptore.*

*Ubi ?*

*In bibliotheca ejus.*

20 *Quid ille ? dedistine liber-  
ter ?*

*Misit me ad hypodidascalum, qui statim dedit  
codicem. Did*

**A** Did he not set it down in  
his Book, first?

**F** He useth to deliver no-  
thing but sets it down first.

**A** I have heard my Father  
say, that that was a  
wise-mans part.

Especially if an account  
be to be given.

**F** But by what tokens  
durst he adventure to  
give it you?

**A** I shewed him a writing  
under my hand in my  
little Book.

For (as you know) we use  
to do so.

**F** Will you restore me that  
which you borrowed of  
me then?

**A** Presently after dinner;  
make no question of it.

Col. 28. Frank. Mark.

**F** Are those quills to be sold,  
which you carry about?

**M** Yes, if I can meet with  
a Chapman.

**F** Let me see them: Our  
upon them, how soft they  
are!

**M** They are such as fell from  
our Geese-wings.

But try them well: for  
some of them are harder  
than others.

**F** I see well enough what  
they are: how many

25 Nonne antè in suum codi-  
cem retulit?

Nihil dare solet, quin pri-  
us inscribat.

Audivi ex patre, id esse  
viri prudentis.

30 Præsertim si reddenda est  
ratio.

Sed quibus indiciis dare ti-  
bi ausus est?

35 Ostendi illi manu meâ scri-  
ptum in libello meo.

Sic enim (ut scis) facere  
solemus.

40 Reddes ergo mihi mutuum?

A prandio statim; ne du-  
bites.

Col. 28. Francus. Marcus.

Penna istæ quas circum-  
fers, sũntne venales?

Imò, si se emptor obtulerit.

5 Ostende: Vah quàm sunt  
molles!

Tales deciderunt ex alis  
nostrorum anserum.

10 Sed tenta diligenter, sunt  
enim alix aliis firmiores.

Satis video quales sint;  
quot vis dare pro qua-  
will



will you give me for a farthing.  
M But six.  
F What do you say? six!  
I had rather buy them of the merchants that bring them hither, from *Paris* and *Lyons*.  
M As though I did not know what they are sold for.  
I have heard my brother, who serves a pen-man of this city, say, that he had paid pence a piece for them at *Paris*.  
F Folks live at *Paris* on one fashion, and at *Geneva* on another.  
But there is no need of so many words; Will you give me twelve  
M Whoo twelve! as though I had stoln them.  
F I do not say so: but see whether you like my proffer.  
M Could you have me speak in one word?  
F I pray the speak. we have talkt to no purpose long enough already.  
M I will give you nine, so you will take them as they rise out of my hand.  
F You do but trifle.  
I will not take fifteen unless I might pick and chuse.

*Quadrante.*

*Tantum sex.*

*Quid ais? sex!*

15 *Malletm emere à mercato-  
ribus qui Lutetiâ & Lug-  
duno huc adferunt.*

20 *Quasi nesciam quanti ven-  
dantur.*

25 *Audivi ex fratre, qui dat  
operam scriba hujus civi-  
tatis, se emisse Lutetiæ  
singulis assibus.*

*Aliter Lutetiæ, aliter Ge-  
nevæ vivitur.*

30 *Sed non opus est tot verbis;  
vis dare duodecim?*

*Hui, duodecim! quasi  
ego furatus sim.*

35 *Istud non dico; sed vide  
num tibi placeat conditio.*

*Vis uno verbo dicam?*

40 *Dic quæso; satis jam gar-  
ritum est.*

*Dabo tibi novem, modò  
promiscuè de mea manu  
accipias.*

45 *Nugas agis.*

*Ego sine delectu nollem ac-  
cipere quindecim?*

D

Fare

- |   |   |    |  |
|---|---|----|--|
|   | Fare you well, I shall find enough somewhere else.  |    | Vale, <i>alibi inueniam satis.</i>   |
| M | You may for me.   |    | <i>Per me licet.</i>   |
|   | Do you hear, Sit? Come again.   |    | <i>Hæu, hæu, redi.</i>   |
| F | Why do you call me back again?  | 50 | Cur me revocas?  |
| M | Take eight if you will, and look for no more from me.   |    | Accipe, si vis, octo; nec à me plures expecta.   |
| F | Reach me the whole bundle, that I may choose as I have a mind.  | 55 | Cedò totum fasciculum, ut <i>deligam arbitratu meo.</i>  |
| M | Hold it; choose as you will your self.  |    | Tene; <i>delige ut voles.</i>  |
| F | See now, and if you have a mind, count them.  | 60 | Vide nunc, & si libet, <i>numera.</i>  |
| M | There be four and twenty: the number is plain enough.   |    | Sunt viginti quatuor: <i>constat numerus.</i>  |
|   | But I wonder you took no Pinion-quills: for they be harder.   | 65 | Sed miror te nullas accepisse <i>ex ala extrema: sunt enim firmiores.</i>                            |
| F | I know that: but they have a short stemme.  |    | Scio: sed habent <i>caulem brevior.</i>  |
|   | Take your money.  | 70 | Accipe <i>pretium.</i>   |
| M | God send us both good luck.   |    | <i>Bene vertat Deus utrique nostrum.</i>   |
| F | I wish and pray for the same thing that you do.   |    | Idem tecum oro <i>atque precor.</i>  |
|   | But when will you bring me better Quills?   | 75 | Sed quando afferes <i>meliores pennas?</i>   |
| M | I know not whether I can bring you better; but (I hope) I shall bring more shortly, when I come home to your house. |    | Nescio an <i>meliores possim; sed (ut spero) brevi plures afferam, cum ad vos domum proficiscar.</i> |
|   | Have you many Geese?  | 80 | <i>Suntne vobis multi anseres?</i>   |

M Thirty and above.

F O strange ! What a huge flock of Geese is that ? where are they kept ?

M You shall know sometime else : I may not tarry here any longer.

Fare you well , *Frank.*

F Have a care you be well , *Mark.*

Col. 28. *Othoman.*  
*Philobert.*

O Will you give me but one pen ?

P They are not given to me.

O How now, do you deny me such a small request ?

What if I should ask you some great matter ?

P Perhaps you should have a *Say=nay* (or a *Can=vas.*)

O I think so indeed : well, I do not ask it as gift=wise: will you but lend it me ?

P I do not say nay, so you do not spoil it.

O I will not hurt it.

P See you do not stir a foot hence.

O I will go no whither.

Triginta & amplius.

Papæ ! *quantus grex anserum ? ubi pascuntur ?*

85 Scies aliàs :

*Non licet mihi diutius hic morari.*

Vale , *Francisce.*

90 Cura ut valeas , *Marce.*

Col. 28. *Othomanus.*  
*Philobertus.*

Vísne mihi dare unicam pennam ?

*Non sic dantur mihi.*

5 Hem, rem tantillam mihi negas ?

*Quid si magnum quid roga-*  
*rem ?*

10 Fortasse repulsam ferres.

Credo equidem : age, non peto dono : saltem commo-

15

*dabis ?*

Non recuso, modò nè abu-

*tare.*

Non abutar.

20

*Cave nè hinc pedem mo-*  
*veas.*

*Nusquam movebo.*

Col. 29. Mercator.  
Bertrandus.

- M Have you made my pen?  
 B Long ago.  
 M For what hand?  
 B An indifferent one.  
 M I had rather it had been  
 for a small hand?  
 B You should have told me  
 before.  
 M I had forgot.  
 B It makes no great mat-  
 ter.  
 I can quickly alter the  
 nib.  
 M Go fetch it.  
 But where have you left  
 it?  
 B Upon the table in the stove  
 M Whereabouts?  
 B Where I use to study.

Col. 30. Piſtonus.  
Joſhua

- P Have you two or three  
 pens?  
 I I have but two.  
 P Lend me one.  
 I I will not.  
 P Why not?  
 I Left you should misuse it.  
 P Think on it; perhaps  
 you shall sometime or  
 other, ask me some-  
 thing and lose your la-  
 bour.

Col. 29. Mercator.  
Bertrandus.

- Acuiſtine pennam meam?*  
*Jamdudum.*  
*Quâ formâ ſcripturâ?*  
*Mediocri.*  
 5 *Maluiſſem ad minutas lite-  
 ras.*  
*Deuiſti prædicere.*  
  
*Oblitus eram.*  
*Patrum reſert.*  
 10  
*Mucronem facile mutabo.*  
  
*I petiſtum.*  
 15 *Sed ubi reliquiſti?*  
  
*Super menſam hypocausti*  
*In qua parte?*  
*Ubi ſtudere ſoleo.*

Col. 30. Piſtonus.  
Joſhua.

- Habésne duas aut tres*  
*pennas?*  
*Sunt mihi tantùm duæ.*  
*Da mihi unam commodatò.*  
 5 *Non faciam.*  
*Cur non?*  
*Nè abutaris.*  
*Memineris: fortasſe ali-*  
*quando me fruſtrâ roga-*  
 10 *bis aliquid.*

But



- But Christ bids us to recompence good for evil.
- P I have not learnt that yet
- I Yet you must needs learn it, if you will be Christs Scholar, (or Disciple.)
- P What do I desire more?
- I Learn then to imitate your master.
- P I will learn in time, (or, as time comes on.)
- I It were better now to begin, whilst time gives you leave
- P You are too hasty with me. I am not as yet all out eight years old, as my mother saith.
- I It is always time to do well; but I pray thee, be not angry at me, for I was but in jest, that I might set you on to talk with me a little, whilst we have nothing to do.
- See here is a pen for you and that none of the worst neither.
- P I will give it you again presently, after I have writ a thing down.
- I I would not have you give it me again.
- P What should I do then?
- I What you will: for I freely give it you.
- Atqui jubet Christus malum bono compensandum.
- Nondum illud didici.
- 15 Tamen discas oportet si cupis esse Christi discipulus.
- Quid cupio magis?
- Disce igitur magistrum imitari.
- 20 Discam, progressu temporis.
- Præstaret nunc incipere, dum per tempus licet.
- 25 Nimis urges. Nondum complevi annum octavum, ut ait mater.
- 33 Semper est bene agendi tempus: sed interim nè mihi, queso, succenseas; jocabar enim ut te ad colloquendum invitarem tantisper dum sumus otiosi.
- 35
- Ecce tibi penna, eaque non omnino pessima.
- 40
- Reddam tibi statim, cum aliquid descripsero.
- Nolo mihi reddas.
- 45
- Quid igitur faciam?
- Quicquid voles: à me enim tibi dono datur.
- 50

P I thank you very heartily.

Col. 31. Henry.  
Walter.

*Gratiam habeo maximam.*

Col. 31. Henricus.  
Gualterus.

H Whence come you so  
huffing and blowing?

G From the market.

H What do you bringhence?

G A Pen-knife.

H What did you buy it for?

G Two pence.

H Is it a good one?

G It is a German one, as the  
pedlar said: see the  
mark.

H I do not know it, but you  
do not very wisely  
to trust every Ped-  
lar.

G What should I do?

H You should make use of  
some that hath skill,  
that might choose you  
one of the best.

G Herein, I confess, I have  
done amiss; but this  
cheat's me, that the Ped-  
lar is taken to be an ho-  
nest man, as being a  
Professor of the Go-  
spel.

H As though there were no  
coining knaves of that  
stamp.

G I think there are a great  
many.

5 Unde redis tam *anhelus*?

A foro.

Quid illinc affers?

Scalpellum.

10 Quanti emisti?

Duobus assibus.

Estne bonum?

Est è Germania, ut dixit  
mercator; *vide notam.*

15 Ego minimè novi, sed non  
*satè prudenter facis,*  
*qui fidis cuilibet merca-*  
*tori.*

20 Quid facerem?

Deuisti *aliquem peritum*  
*adhibere,* qui tibi opri-  
*um deligeret.*

25 *Hic erravi fateor; sed hoc*  
*me consolatur; quòd mer-*  
*cator habetur vir bonus,*  
*utpote Professionis E-*  
*vangelicæ.*

30 Quasi nulli sint fallaces  
*ejusmodi.*

35 Puto esse plurimos.

- |   |   |    |  |
|---|---|----|--|
|   | But let us let these pass;<br>and let us rather try<br>our Pen=knife.   |    | <i>Sed hæc omittamus; quin<br/>potius experiamur ipsum<br/>scalpellum.</i>                                   |
| H | Experience will teach<br>us.  | 35 | <i>Experientia docebit nos.</i>  |
| G | Take it and try it, I pray<br>you. For I have but try=<br>ed it very lightly, and<br>that too as I bought it. |    | <i>Accipe &amp; tenta obsecro.<br/>Non enim probavi nisi<br/>levissimè, idque inter c=<br/>mendum.</i>       |
| H | O strange! who taught<br>you to make such a wise<br>choice?   | 40 | <i>Papæ! quis te docuit tam<br/>prudenter eligere?</i>   |
| G | Do you ask? do you not re=<br>member, that the Master<br>so often tells us, that it is                        | 45 | <i>Rogas? non meminist=<br/>præceptorem nobis dice<br/>re tam sæpe, Deum esse<br/>solum qui bona doceat?</i> |
| H | God alone that teach=<br>eth us good things?  |    |  |
| H | Truly he hath taught<br>you very well.  |    | <i>Profectò hic optimè te do=<br/>cuit.</i>  |
| G | I thank him with all<br>my heart: and I desire<br>that he would ever teach<br>me to obey his will.            | 50 | <i>Ago illi ex animo gratias:<br/>&amp; precor, ut me sem=<br/>per doceat parère suæ<br/>voluntati.</i>      |
| H | And I also wish the same;<br>and not only for our<br>selves, but also for all<br>the godly.                   | 55 | <i>Ego quoque idem precor;<br/>nec solum nobis, sed<br/>etiam piis omnibus.</i>                              |
| G | You do as becometh a<br>good child.<br>But is it not time that we<br>should go into the<br>school?            | 60 | <i>Facis ut pium decet<br/>puerum.<br/>Sed estne tempus ut con=<br/>feramus nos in audito=<br/>rium?</i>     |
| H | It is so; take your books,<br>and let us go together.   | 65 | <i>Sic est; sume libros &amp; ea=<br/>mus unâ.</i>   |

Col. 32. Michael.  
Renatus.

- M Have you a Pen-knife or no?  
 R I have one.  
 M I pray you lend it me a litt le.  
 R When will you give it me again?  
 M As soon as I have mended two pens.  
 R Take it, but on that condition that you give me it again whole.  
 M I suppose I took it with that condition, though you had said no more.  
 R A word to the wise (as the proverb goes) is sufficient.

Col. 33. Sordetes.  
Manasses.

- S Have you bought you a Pen-knife, as you was minded of late?  
 M I have not bought one.  
 S What hath hindered you? For you told me you would buy one to day.  
 M I told you indeed: but it came afterwards into my mind, that it were better for me to tarry till the next Fair, that will be in the same City.  
 S What will you get by that?

Col. 32. Michael.  
Renarus.

Habésne scalpellum?

Habeo.

Oro te, commoda mihi parumper.

Quando reddes?

Cùm primùm duas pennas exacuero.

Accipe, sed eâ lege, ut integrum reddas.

Ea conditione acceptum intelligo, etiamsi nihil addidisses.

Intelligenti (ut vulgò dicitur) pauca sufficiunt.

Col. 33. Sordetes.  
Manasses.

Emistine scalpellum, ut nuper volebas?

Non emi.

Quid obstitit?

Dixeras enim mihi te empturum hodie.

Dixoram quidem: sed mihi postea in mentem venit, præstare ut expectem mercatum proximè futurum in hac ipsa urbe.

Quid facies inde lucrì?

I shall



I shall both buy one cheaper, and of a better mark, I mean from the German-shops.

S Who gave you that advice?

M Our Hierome.

S It was well done of him for we ought always to give counsel to our friends.

M What? but to our friends then?

S Yes to our enemies too I confess; because Christ our best master commands so.

M I would we could keep his doctrine well imprinted in our memory, and could always follow it!

S That good Spirit grant it, by whose alone inspiration, our hearts are inflamed to do well.

M You say a good prayer.

Col. 34. Campanus.  
Languinus.

C Have you many books?

L Not very many.

C But what have you?

L The grounds of Grammar, School Colloquies, Terence, Tullie's Epistles, with the French Translation, Cato, A Dictionary.

Et minoris emam & melioris notæ, nempe ex Germaniæ officinis.

20 Quis tibi istud consilium dedit?

Hieronymus noster.

Bene fecit. Debemus enim amicis bonum consilium 25 semper dare.

Tantumne igitur amicis?

30 Imò & inimicis fateor; quia sic jubet Christus, præceptor noster optimus.

Utinam doctrinam ejus bene infixam memoriæ conservemus, cùmque perpetuò sequamur!

Faxit ille Spiritus bonus, cujus unius instinctu animi nostri ad bene agendum accenduntur.

Bene precaris.

Col. 34. Campanus.  
Languinus.

Habésne multos libros?

Non admodum.

Sed quos habes?

5 Rudimenta Grammaticæ, Colloquia scholastica, Terentium, Epistolas Ciceronis cum Gallica interpretatione, Catonem, Dictionarium.

An-

- an English Testament, *The Psalms with a Catechism*; and besides, a Paper-book to write the Masters dictates in.
- C But what books have you? I have all which you have reckoned, except *Cato*, *Terence*, and *Tullies Epistles*.
- L For, what should I do with books which are not read in our form?
- L But I do read them sometimes, while we are at leisure; that I may always learn something that is new, especially in the Latine tongue, and good manners.
- C You do discreetly, my Languine. Alas poor wretch I! who never learnt what it was to be diligent at my book!
- L Learn then; for it is better to learn late than never.
- 
- Col. 35. Simeon. Haggai.
- 
- S Lend me your *Virgil* for two dayes, if it may be done without any inconvenience to you.
- H Truly I cannot.
- 10 Testamentum Anglicum, *Psalms cum Catechismo*; præterea librum chartaceum ad scribendum dictata præceptoris.
- 15 Tu verò quos habes? Omnes habeo quos enumerasti, præter *Catonem*, *Terentium*, & *Ciceronis Epistolas*.
- 20 Cur enim libros haberem, qui non præleguntur in classe nostra?
- 25 At ego, dum sumus otiosi, lego interdum illos; ut semper aliquid addiscam novi, præsertim in Lingua Latina & bonis moribus.
- 30 Prudenter facis, mi Languine. O me miserum! qui nunquam didici quid sit studiosum esse.
- 35 Disce igitur; Præstat enim sero quàm nunquam discere.
- 
- Col. 35. Simeon. Haggæus.
- 
- S Commoda mihi *Virgilium* tuum in duos dies, si nullo incommodo tuo id fieri potest.
- 5 Profectò non possum. Why

S	Why not ?		Cur non ?
H	Because Gerard, who borrowed it of me this while, hath laid it in pawn.	10	Quia Gerardus, qui his diebus à me commodatò acceperat, pignori appon- sunt.
S	Say you so ? in pawn ?		Ain' tu ? pignori ?
H	It is as I say.		Sic est ut dico.
S	How much hath he pawn'd it for ?		Quanti oppignoravit ?
H	For three pence, ( as he saith. )	15	Tribus ( ut ait ) assibus.
S	O ungrateful fellow ! But ungrateful ! Yes indeed, both ungrate- ful and mischievous.	20	O hominem ingratum ! Tantumne ingratum ? Imò verò & ingratum & malum.
H	But what ? Could he pawn your thing without making you acquainted ?		Sed nunquid ille rem tuam oppignorare potuit, te inconsulto ?
H	He could, as you see it is done.		Potuit, ut factum vides.
S	Yet for all that he ought not.	25	Non tamen debuit.
H	You have hit the nail on the head, but what should I do ?		Rem acu tetigisti ; sed quid facerem ?
S	Do you stand to ask ? tell the Master of him.	30	Rogas ! defer eum ad Prae- ceptorem.
H	I had rather put up that wrong, then make the poor boy be whip't.		Malo istam pati injuriam, quàm committere ut miser vapulet.
S	You do well, so he but give you your own again.	35	Bene facis, dummodo tu- um reddat.
H	I hope he will give it me again.		Reddet, spero.
S	Whence should he give it you again ?	40	Unde redderet ?
H	He saith, he shall shortly receive mony of his father.		Ait, se brevè accepturum à patre pecuniam.

S What if he fail you?  
 H It may be so : but yet I  
 will wait some few days  
 what may be done then,  
 and after that I will take  
 some advice.

S There is nothing more  
 safe than good advice.

H You have very well re-  
 membered ; for so the  
 master gave us a dictate,  
 but do you desire any  
 thing else?

S That you may do well.

H And you very well.

Col. 36. Granatus.  
 Forestus.

G Will you lend me your  
*Terence*?

F I will truly, so you will but  
 fetch it from *Conradus*,  
 to whom I have lent it.

G By what token would  
 you have me fetch it?

F Truly by this that I have  
 his *Epistles*.

G That is enough for me.

F But when will you give it  
 me again?

G When I shall have written  
 out the context upon  
 three or four lessons.

F Make haste then, that you  
 do not hinder my study.

G I will make haste.

But ho you, have a care  
 you do not blot it ;

Quid si te fallat?

Fieri potest ; sed tamen  
 aliquot dies expectabo  
 quid postea sit futurum  
 deinde consilium capi-  
 am.

Consilio recto nihil est tu-  
 tius.

Meministi probè ; sic enim  
 præceptor dictavit no-  
 bis : sed nunquid vis  
 aliud?

Ut bene tibi sit.

Et tibi optime.

Col. 36. Granatus.  
 Forestus.

Vísne mihi commodare  
 tuum *Terentium*?

Volo equidem, modò il-  
 lum repetas à *Conrado*,  
 cui utendum dedi.

Quo signo vis repetam?

Nempe hoc, quòd ejus ha-  
 beo *Epistolas*.

Id mihi satis est.

Sed quando reddes?

Quum descripsero contex-  
 tum in tres aut quatuor  
 prælectiones.

Matura igitur, nè meo stu-  
 dio incommodes.

Maturabo.

Sed heus, cura nè macules;



G or else I shall scarce  
lend it you hereafter.  
Truly I should be unwor-  
thy of your courtesie.

Col. 37. Augustinus  
Rodigus.

A What new gilt book is  
that which you make  
such gallant brags on?

R Terence.

A Where was it printed?

R At Paris.

A Who gave it you?

R I bought it with my own  
money.

A Where got you money?

R You are a fool to ask  
such a question, as  
though I had stolen it.

A Far be it from me to  
have any such thought:  
But I ask that for my  
minds sake.

R Nor have I found fault  
with your saying in good  
earnest, but we use to jest  
on that manner, with  
our best friends.

A There is nothing hin-  
ders why we may not  
jest so God be not of-  
fended.

But come on, let us re-  
turn to the point: Of  
whom did you buy that  
Terence?

20 alioquin agrè commodat-  
bo posthac.  
Nempe indignus essem bene-  
ficio.

Col. 27. Augustinus.  
Rodigus.

Quis iste est novus liber  
deauratus, quem tam  
magnificè ostentas?

5 Terentius.

Ubi impressus?

Lutetia.

Quis tibi dedit eum?

Emi pecuniâ meâ.

10 Unde nactus eras pecuni-  
am?

Stultè illud quæris, quasi  
ego furatus sim.

15 Absit à me id cogitare:

Sed animi causâ id roga-  
bam.

20 Nec ego seriò dictum ru-  
um reprehendi, sed eo  
more jocarî solemus cum  
familiaribus.

25 Nihil jocari prohibet, modò  
nè Deus offendatur.

30 Sed age, ad propositum re-  
vertamur: De quo emis-  
si Terentium istum?

Of

R Of Clement.  
 A Of that same pedling  
 Book-seller?  
 R Yes indeed.  
 A What cost it?  
 R Ten pence.  
 A No more?  
 R Nothing at all more.  
 A Truly the price is cheap  
 enough.  
 R Especially when it is gilt,  
 and neatly bound.  
 A Where there any other  
 such books as it?  
 R Two or three.  
 A I pray you bring me along  
 to him  
 R Let us go.

Col. 38. Edward.  
 Baldus.

E Is not this your Book?  
 B Let me see it.  
 E I own it to be mine.  
 Where found you it?  
 B In our school.  
 I thank you, that you  
 have taken it up.  
 E But now I should have set  
 you down in a Bill, if I  
 would deal in extremi-  
 ty with you.  
 B Why so?  
 E Do you not know our  
 School-Orders?  
 B Even the Laws them-  
 selves desire to be go-  
 verned by right.

De Clemente.  
 Illóne bibliopola circumfo-  
 raneo?  
 Maximé.  
 Quanti constitit?  
 Decem assibus.  
 Nihilne amplius?  
 Nihil omnino.  
 Profectò satis vile pretium.  
 Præsertim cum auratus, a-  
 deoque eleganter compactus.  
 Erantne codices alii similes?  
 Duo vel tres.  
 Deduc me, quæso, ad il-  
 lum.  
 Eamus.

Col. 38 Edwardus.  
 Baldus.

Nonne hic liber est tuus?  
 Ostende mihi.  
 Agnosco meum; Ubi inve-  
 nisti?  
 In auditorio nostro.  
 Ago tibi gratias, quòd eum  
 collegeris.  
 Atqui nunc notandus  
 es, si summo jure vellem  
 tecum agere.  
 Quid ita?  
 Nescis leges nostras schola-  
 sticas?  
 Ipsæ etiam leges cupiunt,  
 ut jure regantur.

E By what right are our laws ruled?

B By equity and the masters discretion, because he made them privately for us.

Besides, he doth not use to be so severe in that which is done amiss either through negligence, or forgetfulness.

E So I have often found it so.

But what way soever you do amiss, you shall plead your case before the Monitor.

B I am not afraid to answer to any thing that shall be laid to my charge, where there is no danger.

E I say no more.

B But, I pray, what needs the Monitor to know that?

For God is not at all offended here.

E Well, I will conceal it.

B You shall do a good deed.

E But hark you, remember to give me quid pro quo, (i. e. to come even with me) if ever I chance to make the like fault.

B You say fair and honestly; I shall think on't.

Quo jure reguntur leges nostræ?

Æquitate & præceptoris arbitratu, nempe, qui nobis eas privatim condiderit.

Præterea, non solet tam severus esse in eo quod vel negligentia, vel, oblivione peccatum est.

Sic & ego sæpè expertus sum.

Sed quoquo modo peccaveris, dicenda erit causa coram Observatore.

Non timeo causam dicere, ubi nihil est periculi.

Taceo.

Sed, quæso, quid opus est ut id sciat Observator?

Hic enim Deus nihil offensus est.

Agè, celabo.

Bene facies.

Sed heus, memento par pari referre, si fortè mihi exciderit aliquod delictum ejusmodi.

Æquum & bonum dicu; meminero.

Col. 22. Calliatus.  
Germanus.

- C Why do you not give  
me my book again ;  
G Tarry till to morrow ; I  
have not yet done with  
it.  
C I will tarry with all my  
heart.  
G I will requite your cour-  
tesy, God willing.  
C I will look for no re-  
quital for such a small  
courtesy.  
G But yet it is my duty to  
acknowledge it.

Col. 40. Noah.  
Cappellus.

- N Did you not see my book?  
C What Book do you look  
for ?  
N Tullie's Epistles.  
C Where had you left it ?  
N I had forgot it in the  
school.  
C That was your negli-  
gence.  
N I confess it : but in the  
mean time, tell me if  
you know of any body  
that took it.  
M Why do you not go to  
the Master ; for he uses  
( as you know ) either

Col. 39. Calliatus.  
Germanus.

- Cur non reddis mihi librum?*  
*Expecta in crastinum di-*  
*em; nondum satis usus sum.*  
*Libenter expectabo.*  
*Referam tibi gratias, Deo*  
*volente.*  
*Pro tantillo beneficio nullas*  
*expectabo gratias.*  
*Tamen est meum agnoscere.*

Col. 40. Noxus.  
Capellus.

- Vidistine librum meum ?*  
*Quem librum quæris ?*  
*Ciceronis Epistolas.*  
*Ubi reliqueras.*  
*Oblitus eram in auditorio.*  
*Tua fuit negligentia.*  
*Fateor : sed interim indi-*  
*ca si quem scias acce-*  
*pisse.*  
*Cur non adis præpro-*  
*rem ? solet enim ( ut scis )*  
to



	to carry those things that we have left into his study; or to deli- ver them to some body that may give us them again.	15	<i>quæ à nobis relicta sunt, aut ferre in museolum, aut alicui dare qui reddat.</i>
N	You do well to put me in mind. O what a forgetful boy am I, who never thought of that.	20	<i>Bene mōnes.  O me obliuioſum, cui id in mentem non venit!</i>
	<u>Col. 41. Ezechiel. Beatus.</u>		<u>Col. 41. Ezechiel. Beatus.</u>
E	Will you do me no espe- cial courtesie?		<i>Vis à me magnam inire gra- tiam?</i>
I	I would do it with all my heart, if it lay in my power. But wherein am I able to pleasure you?		<i>Nihil libentiùs fecerim, ſi quidem penes me res ipſa eſſet. Sed quid eſt in quo tibi commodare poſſum?</i>
E	Lend me ten pence.	5	<i>Damibi mutuo aſſes decem.</i>
I	I have not ſo much now, but the better part of it.	10	<i>Non tantum nunc habeo, ſed majorem partem.</i>
E	How much, I pray you? I cannot tell, unleſs I look in my purſe:		<i>Quantum quaſo? Nescio, niſi crumenam in- ſpexero:</i>
B	Look, here is eight pence half penny for you.	15	<i>Ecce tibi octo aſſes cum ſemiſſe.</i>
E	I will have but ſeven, for I will not leave you quite without any at all.		<i>Solos ſeptem accipio; non enim te euacuare proſus volo.</i>
B	It makes no great mat- ter, take all if you pleaſe.	20	<i>Parum reſert; totum, ſi vis accipe.</i>
E	I thank you: I think this	25	<i>Ago tibi gratias: credo hoc E money</i>

	money will be enough for my business, with a little that I have of my own.	30	<i>pecuniæ satis fore negotio meo, cum aliquantula quam ipse habeo.</i>
B	Do as you please.		<i>Ut liber.</i>
E	I love you with all my heart, because you are so ready to do me a kindness.		<i>Amo te de ista tam expromp- ta benignitate.</i>
B	If I can do any thing else for you, do not spare to ask.	35	<i>Si quid aliud possim, nè parcas.</i>
E	I will give it you all again (God willing) as soon as my father shall send to me.	40	<i>Reddam totam (Deo vo- lente) quamprimum pa- ter ad me miserit.</i>
B	Do not trouble your self with too much thought; I have no need of it yet.		<i>Ne sis magnopere sollicitus; nondum est opus mihi.</i>
	<u>Col. 42. David. Nicolas.</u>	45	<u>Col. 42. David. Nicholaus.</u>
D	Can you lend me a little money?		<i>Potèrne mihi mutuo dare aliquantulum pecuniæ.</i>
N	How much do you desire?		<i>Quantum petis?</i>
D	Five pence, if you can conveniently.	5	<i>Quinque asses, si tibi est commodum.</i>
N	I have not so many.		<i>Non tot habeo.</i>
D	How many then?		<i>Quot igitur?</i>
N	But four.		<i>Tantum quatuor.</i>
D	Very well, give me those four.	10	<i>Bene sanè, da mihi istos quatuor.</i>
N	I will give you the half, if you please.		<i>Dabo, si vis, dimidium.</i>
D	Why not all?		<i>Cur non totum?</i>
N	Because I have need of two.		<i>Quia sunt mihi opus duo.</i>

Give

D Give me two then, I pray  
you.

N But they will not serve  
your turn.

D I will ask of some body  
else.

N Take these two then :  
When will you give me  
them again?

D On Saturday ( I hope )  
when my father comes  
to the market.

N Think on it then.

D Do not fear it.

Col. 43. Pasquetus. Custos.

P Lend me two pence.

C I cannot so easily now  
lend you any.  
What doth hinder you ?  
I know you received some  
money within this little  
while.

C I received some indeed,  
but I must buy books,  
and other things that  
I want.

P I am loth to hinder  
thy profit.

C When I shall have bought  
what I need, if any  
thing be left over and  
above, I will let you  
have a share of it with  
all my heart.

P I will wait in hopes of it  
in the meantime then; but

Da igitur duos, quæso.

Sed tibi non sufficient.

Petam ab aliquo alio.

Accipe igitur hos duos;  
Quando reddes ?

Die ( ut spero ) Sabbati,  
cū pater ad forum vene-  
rit.

Esto igitur memor.

Nē timeas.

Col. 43. Pasquetus. Custos.

Da mihi duos asses mutuo.

Nunc mihi non est promptum  
dare.

Quid obstat ?

Scio te hisce diebus acce-  
pisse pecuniam.

Accepi quidem, sed emen-  
di sunt libri, & alia mi-  
hi necessaria.

Nolo tuum commodum re-  
morari.

Ubi emero quæ mihi sunt  
opus, si quid supersit,  
faciam telibenter parti-  
cipem.

Interea igitur sperans  
expectabo ; sed quid

What if you have nothing to spare?

I will resolve you presently that you may not wait any longer to no purpose.

P When will you buy those things which you intended?

C To morrow (as I hope) or at the utmost, the next day after to morrow.

P It is well;  
It is but a very little while.

---

Col. 45. Morellus.  
Borussadus.

---

M Is your father gone?

B He is gone.

M At what a clock?

B At one a clock in the afternoon?

M What said he to you?

B He gave me a large admonition that I should follow my Book closely.

M I would you would do so!

B I will do so by Gods assistance.

M Did he give you any money?

B He gave me some, as he commonly uses to do.

M How much?

B That is nothing to you.

*quid si nihil tibi superfuerit?*

25 *Statim dicam tibi, nè frustra diutius expectes.*

30 *Quando emes ea quæ decrevist?*

*Cras (ut spero,) aut, ad summum, perendie.*

35 *Bene habet;  
Tempus est brevissimum.*

---

Col. 45. Morellus.  
Borussadus.

---

*Abiitne pater tuus?*

*Abiit.*

*Quotâ horâ?*

*Primâ pomeridianâ.*

5 *Quid dixit tibi?*

*Multis verbis monuit me, ut diligenter studerem.*

*Utinam sic facias!*

10 *Faciam deo juvante.*

*Ecquid pecuniæ dedit tibi?*

15 *Dedit ut ferè solet.*

*Quantum?*

*Nihil ad te.*



M. I confess it; but yet what will you do with that money?

B. I will buy paper, and other things that I want.

M. What if you should lose it?

B. I must take it patiently.

M. What if I shall chance to need some? will you lend it me?

B. I will lend it you and with all my heart indeed.

M. I thank you.

Col. 46. Columbanus.  
Fontanus.

C. Have you done with my pen-knife?

F. As much as I need.

C. Give me it again then.

F. Take it: I thank you.

C. You have no cause to thank me.

F. But pardon me, that I did not give it you again of my self and sooner.

C. I am not so much offended at that matter:

For we ought not to be offended, but when we see God offended.

F. You are in the right of it.

Fateor: sed tamen quid facies istâ pecuniâ?

Emam chartam, & alia qua mihi sunt usui.

Quid si amiseris?

Æquo animo ferendum erit.

Quid si forte esurio? dabisne mutuo?

Dabo, & quidem libenter.

Habeo tibi gratiam.

Col. 46. Columbanus.  
Fontanus.

Satisne usus es scalpello meo?

Satis.

Redde igitur.

Accipe: ago tibi gratias.  
Nihil est quod agas.

Sed ignosce, quod non ultro & citius reddiderim.

Ea de re nihil sum offensus.

Non enim debemus offendi, nisi quum Deum offendi videmus.

Rectè sentis.

Col. 46. *Burgerius.*  
*Nepos.*

- B Lend me your knife a little.  
 N You are always borrowing something or other, take it : but you should buy one rather.  
 B I have no money.  
 N Why do you not ask for some.  
 B Whence should I ask it ?  
 N Of your father.  
 B He is not in this town.  
 N Where then ?  
 B He is gone into another country.  
 N Whither ?  
 B To *Bern*.  
 N On what day went he ?  
 B The day before yesterday  
 N When will he come again ?  
 B To morrow, as we hope ;  
 for he said so when he went away.  
 N God speed him well.

Col. 47. *Columberius.*  
*Simo.*

- C Have you any store of bread left ?  
 S Enough, I thank God.  
 C Will you lend me some ?  
 S With all my heart.  
 C But perhaps there will not be enough to serve you.

Col. 46. *Burgerius.*  
*Nepos.*

- Commoda mihi parumper tuum cultellum.  
*Semper aliquid commodato petis, accipe : quin tu emereres potius.*  
 5 Non habeo pecuniam.  
 Cur non petis ?  
 Unde peterem ?  
 10 A patre.  
 Non est in hac urbe.  
 Ubi igitur ?  
 Peregrè profectus est.  
 15 Quo ?  
*Bernam.*  
 Quo die ?  
 Nudiustertius.  
 Quando est reversurus ?  
 20 Cras ut speramus ; sic enim dixit proficiscens.  
 Bene vertat Deus.

Col. 47. *Columberius.*  
*Simo.*

- Restatne tibi multum panis ?  
 Satè, Gratia Deo.  
 Visne dare mihi mutuo ?  
 5 Libenter.  
*Sed fortasse tibi non sufficiet.*

Yes

S Yes I trust so.  
 C For how long a time?  
 S Till Friday.  
 C Whence will you get  
 some afterwards?  
 S From home?  
 C Who will bring it you?  
 S I will go fetch it my  
 self.  
 C When?  
 S On the very same Friday.  
 C Lend me a pound and a  
 half.  
 S Who shall weigh it?  
 C Our mistress, or the  
 maid.  
 S Let us go fetch it out of  
 my Chest.  
 C But go by your self: I  
 will tarry for you in  
 the Kitchen.

Col. 48. I. T.

I I pray thee, give me some  
 of thy bread.  
 T I have no more than I  
 need my self; yet I will  
 give you a share: take it.  
 I I thank you.  
 T You have no cause to  
 thank me for such a  
 small matter.  
 But I pray thee tell me  
 why have you brought  
 none?  
 I Because there was no  
 body at our house

Imo, ut spero.  
 Ad quod usque tempus?  
 Ad diem Veneris.  
 10 Unde habebis postea?  
 Domo.  
 Quis tibi afferet?  
 Egomet ibo petiturum.  
 15 Quando?  
 Ipso die Veneris.  
 Da mihi mutuo sesquili-  
 bram.  
 20 Quis appendet?  
 Uxor praeceptoris, aut an-  
 cilla.  
 Eamus petiturum ex arca  
 mea.  
 Quin ito solus: ego te in  
 culina expectabo.

Col. 48. I. T.

Oro te, da mihi ex pane  
 tuo.  
 Mihi non habeo nimis; ta-  
 men volo tibi impertiri:  
 accipe.  
 Gratias habeo tibi.  
 5 Non est quod agas ob rem  
 tantulam.  
 Sed dic quaeso, cur non at-  
 tulisti?  
 10 Quia nemo erat domi nostrae  
 E 4 that

T that would give me any.  
But why do you not take  
it ?

I I dare not unless my mo-  
ther give it me.

T You do well : but hear  
some good counsel.

I I listen to hear u: I pray  
thee tell me it.

T When the meat that is  
left at the table is taken  
away after dinner is end-  
ed, ask for your Bever,  
and put it presently  
into your pocket ; so it  
will come to pass that you  
may neber come with-  
out something.

I And what do you perswade  
me about my breakfast ?

T That you ask for it at the  
end of the supper, and  
do as I told you con-  
cerning your Bever.

I I neber saw better coun-  
sel to be given.

T See you remember it, and  
use it when you will.

I I will use it indeed, as oft  
as there shall be need.

---

Col. 49. O. S.

---

O Give me a piece of bread

S Have you none ?

*qui mihi daret.*

Tu verò cur non accipis ?

Non audeo, nisi det mater.

*Bene facis; sed audi bonum  
consilium.*

*Ausculto, ut audiam : dic  
quæso.*

*Cùm prandio finito, tol-  
luntur mensæ reliquiæ,  
petito merendam, eam-  
que in peram statim re-  
condito; ita fiet, ut tū  
nunquam inanis venias.*

*De jentaculo autem quid  
suades ?*

*Ut petas in exitu cœnæ, &  
idem facias quod dixit  
tibi de merenda.*

*Nunquam vidi melius con-  
sultum dari.*

*Fac igitur ut memineris ;  
& cum voles, utere.*

*Ego verò utar, quoties  
opus erit.*

---

Col. 49. O. S.

---

*Da mihi frustrum panis.*

Non habes ?



O	If I had, I would not ask.		<i>Si haberem non peterem.</i>
S	Why did you not bring any?	5	<i>Cur non attulisti?</i>
O	I will tell you afterwards? but in the mean time give me some, I pray you for I begin to be very hungry (or, my belly begins to chime.)	10	<i>Dicam postea : sed da interim quæso : nam esurio vehementer.</i>
S	Take it.	15	<i>Cape.</i>
O	Whoo, such a little bit.		<i>Hui tantillum!</i>
S	What, do you complain?		<i>Etiam quereris?</i>
O	Good cause why, you deal too niggardly.		<i>Non immeritò, das parçè nimis.</i>
S	See what a little bit is left: I have almost given you the half.	20	<i>Vide quantulum restat : dedi ferè dimidium.</i>
O	I thank you, you have given me a great deal: But I jest with you.		<i>Ago tibi gratias, dedisti abundè : Sed jocabar.</i>
S	Now answer me, why did you not bring some bread from home?	25	<i>Nunc responde : cur non attulisti panem domo?</i>
O	There was no body would give me any.		<i>Nemo erat qui daret.</i>
S	No body?		<i>Nemo.</i>
O	No body at all.	30	<i>Prorsus nemo.</i>
S	What did your mother?		<i>Quid mater?</i>
O	She was not at home.		<i>Aberat domo?</i>
S	What did the other folks?		<i>Quid cæteri?</i>
O	They were every body bustled.	35	<i>Omnes erant occupati.</i>
S	Why did you not take it your self?		<i>Cur tute non accipiebas?</i>
O	I durst never do any such matter.		<i>Nunquam auderem tale quidpiam.</i>
S	Why not?	40	<i>Cur non?</i>



S You say right, But what man among a thousand is there that doth it?

O Yes almost all, except those whom the Lord God doth restrain.

S Who can be good, but by the grace of God?

O Therefore (as our Master doth often admonish us) we must pray to him that by his Spirit he would make us good and holy.

S I am glad you brought not your break-fast.

O Why so?

S Because, ~~me~~=thinks, I have done my self a great deal of good by this discourse of ours.

O I have profited by it too not a little.

S It is done by your means

O Nay rather, by God blessing, who indeed was pleased to have it so.

S I believe so indeed.

O Therefore both in this and other matters, let us acknowledge his goodness.

S That is very fitting.

O I, very necessary?

If we will avoid the crime of ingratitude.

Rectè dicis? Sed quorū quisque id facit?

Imò fere omnes, nisi qui à Domino Deo prohibentur.

Quis potest bonus esse nisi per Dei gratiam?

Ergò (ut sæpe monemur à præceptore) *precandus est ut spiritu suo nos bonos & sanctos efficiat.*

Gaudeo te non attulisse jentaculum.

Quamobrem?

Quia hoc nostro colloquio mihi videor multum profecisse.

Ego quoque non parum.

Tuâ operâ id factum est.

Imò beneficio Dei, qui quidem ità voluit.

Credo equidem.

Et hic igitur, & in cæteris agnoscamus bonitatem ejus.

Valde id æquum est.

Imò valde necessarium? Siquidem volumus ingrati animi crimen effugere.

S	What a most pleasant speech was that!		<i>O sermonem jucundissimum!</i>
O	Everlasting thanks be to God by Jesus Christ.	95	<i>Gratia Deo immortales per Jesum Christum.</i>
S	So with A.		<i>Ita velim.</i>
<hr/> Col. 50. <i>The first Scholar of the Victors, the Master, the Monitor.</i> <hr/>			<hr/> Col. 50. <i>Discipulus primus ex Victoribus, Præceptor, Nomenclator.</i> <hr/>
D	Master, will you give me some little reward?		<i>Præceptor, visne dare præmiolum?</i>
P	Why so?		<i>Quamobrem?</i>
D	For Vitorship.		<i>Victoriæ causâ.</i>
P	Where are your Equale?		<i>Ubi sunt compares tui?</i>
D	Here be <i>Hugh</i> and <i>Audax</i> .	5	<i>Hic sunt Hugo &amp; Audax.</i>
P	What say you Monitor?		<i>Heus Nomenclator, suntne hi victores hâc heddomade?</i>
N	are these the Victors this week?		<i>Habent notas omnium paucissimas.</i>
P	They have the fewest faults of all the rest.	10	<i>Ergo sunt victores;</i>
N	Then they are the Victors.		<i>Quid aliud ex te quero?</i>
P	What else should I ask you?		
N	What reward do ye desire then?	15	<i>Vos igitur quod præmium petitis?</i>
D	What you please.		<i>Quid tibi placuerit.</i>
P	By what right do I owe it you when all come to all?	20	<i>Quo tandem jure debeo?</i>
D	By your promise.		<i>Ex promisso.</i>
P	Ye say fair. For whatsoever is rightly promised ought to be performed.		<i>Æquum dicitis. Quicquid enim rectè promissum est, præstari debet.</i>
D	So we have learnt of you.	25	<i>Sic ex te didicimus.</i>
P	See here is for every one a pen a piece to write		<i>Ecce vobis penna singula ad scribendum; ac ne</i>
			<i>withal</i>



withal, and that you may not think them to be any ordinary ones they are such as they call *Holland pens*.

We thank you, master.

P Nay, but rather thank God the giver of all good things, who gives good success to your studies. And do ye go on diligently in your learning.

D We will do our best as far as God shall enable us.

P All our doings are to no purpose without his help.

Col. 51. *Observator.*  
*Caparonus.*

O Whence came you, *Caparonus*.

C From home.

O What do you bring from thence?

C My bever (or Munchin.)

O Who gave you leave to go forth?

C The Master himself.

O How will you prove that?

C Let us go to him, and ask him.

But, have a care what you do.

ac ne putetis vulgares esse, ex earum sunt genere, quæ vulgò *Hollandicæ* appellantur.

30 Gr<sup>at</sup>ias agimus, præceptor

35 Quin potius agite Deo, omnium bonorum authori, qui dat studiis vestris prosperos successus. Vos autem in literarum studio pergitte diligenter.

40 Dabimus operam, quantum juvabit ille Pater optimus.

45 Sine ejus ope vana sunt nostra omnia.

Col. 51. *Observator.*  
*Caparonus.*

Unde venis, *Caparone*?

Domo.

Quid affers illinc?

5 Merendam.

Quis tibi permiserat exire?

Præceptor ipse.

Quomodo istud probabis?

10 Adeamus illum, ut consulamur.

At vide quid agas.

- C I fear nothing in this matter.
- O Are you so secure?
- C He that speaks the truth ought to fear nothing.
- O That is a true saying indeed.  
But how few are there that do not lie?
- C I am sure, I do not lie now.
- O You do almost persuade me.
- Go your way: I believè you, because I never caught you in a lie.
- C I thank God; whom I beseech that he would preserve me upright & undefiled.
- O I wish every one would pray so from their heart! Now get you to eat your beef.
- 
- Col. 51. Giraldus. Eliel.
- 
- G Who are the victours this week?
- E Where was you when the accounts were given in?
- G I was sent for by my father; but who are the Victors? I pray you tell me.
- E I and *Puteanus*.
- G Have you had a reward already?
- Hac in re nihil timeo.
- Adeone securus es?
- 15 Qui verum dicit, nihil timere debet.
- Vera quidem ista est sententia.
- 20 Sed quotusquisque non mentitur?
- Certus sum me nihil mentiri nunc.
- 25 Propemodum persuades mihi.
- Abi: credo tibi, quia in mendacio nunquam te deprehendi.
- 30 Est Deo gratia; quem precor, ut me integrum & purum custodiat.
- 35 Utinam ex animo omnes precarentur!
- Recipe nunc te, ut edas merendam tuam.
- 
- Col. 51. Giraldus. Eliel.
- 
- Qui sunt victores hac hebdomade!
- Ubi eras cum rationes redderentur?
- 5 Accersitus à patre fueram; sed qui sunt victores?
- Dic sodes.
- Ego & *Puteanus*.
- Jàmne habuisti præmium?

E We have had it.

G What?

E Twelve walnuts.

G Whoo, what a reward!

E Ho, you fool, do you value a reward by the Worth of a thing then?

G I see nothing else to be valued here.

E You are a base fellow, to seek after gain so.

Do you not remember the Masters word?

G What word?

E A reward is given not for lucre, but for honours sake.

G Now I remember as it were through a mist, (or somewhat confusedly.)

E I will be more diligent hereafter.

So you will be a wiser man at the last.

Col. 53. Galatinus.  
Burchardus.

G Hey brave, we are dismissed to play; did you not hear?

B What should I do but hear, when I my self was there.

G Have you a mind to talk a little? and afterwards we will play together.

Habuius.

Quodnam?

Duodenas juglandes.

Hui, quale præmium!

15 Eho, inepte, æstimas ergo præmium ex rei pretio?

Hic nihil aliud video æstimandum.

20 Sordidus es, qui sic lucro inhias.

Non meministi, verbum præceptoris?

Quod verbum?

25 Non. lucri, sed honoris, causa datur præmium.

Nunc reminiscor, quasi per nebulam.

Posthac ero diligentior.

35 Sic tandem sapiens.

Col. 53. Galatinus.  
Eurchardus.

5 Euge dimissi sumus ad lulum; audistine?

10 Quidni audirem, quum egomet adfuerim?

Placétne paulisper confabulari? deinde ludemus una.

- |   |  |    |   |
|---|--|----|---|
|   | I had rather play first.   |    | Malle <sup>m</sup> ego priùs ludere.  |
| G | But it is a hard matter<br>to break off play.  | 55 | Atqui <i>difficile est ludum<br/>abrumperè.</i>   |
| B | You say that which is<br>very true, and I find<br>it so in my self.                          |    | <i>Planè verum dicis, &amp; ego<br/>in me sic experior.</i>   |
| G | Because you approve of<br>my reason, then give us<br>some subject to talk of.                | 60 | <i>Quoniam igitur placet tibi<br/>mea ratio, da nobis ali-<br/>quid argumenti ad con-<br/>fabulandum.</i> |
| B | Nay rather it concerns<br>you to give it, because<br>you challenge me.                       | 65 | <i>Imò tuum est dare, ut qui<br/>me laccessiveris.</i>  |
| G | You say fair, give me the<br>Nouns in Latine, which<br>I will propound to you<br>in English. |    | <i>Æquum dicis, redde no-<br/>mina Latine, quæ tibi<br/>Anglicè proponam.</i>                             |
| B | Concerning what will you<br>propound?  | 70 | <i>Quâ de re propones?</i>  |
| G | Concerning household stuff.  |    | <i>De supellectili.</i>   |
| B | I will strive to answer, so<br>you do not propound<br>above ten?                             |    | <i>Tentabo respondere, mo-<br/>dò ne plura quàm de-<br/>cem proponas.</i>                                 |
| G | I will count them on<br>my fingers ends, lest<br>perhaps I exceed the<br>number.             | 74 | <i>Enumerabo in digitis, nè<br/>fortè numerum exce-<br/>dam.</i>  |
| B | Hear then.   | 80 | <i>Audi igitur.</i>   |
| G | I am ready.  |    | <i>Isthic sum.</i>  |
| B | A Cupboard.  |    |   |
| G | <i>Abacus.</i>   |    |   |
| B | A Bench.   |    |   |
| G | <i>Sella.</i>  |    |   |
| B | A Candlestick.   | 85 |   |
| G | <i>Candelabrum.</i>  |    |   |
| B | A Caldron.   |    |   |
| G | <i>Ahenum.</i>   |    |   |
| B | A pair of Bellows.   | 90 |   |
| G | <i>Follis.</i>   |    |   |
|   | A Pillow.  |    |   |



B	<i>Pulvinus.</i>		
G	A bolster.		
B	<i>Cervical.</i>		
G	Linnen-cloth.		
B	<i>Linteum.</i>	55	
G	A pot of earth.		
B	<i>Olla.</i>		
G	A Flaggon of wine.		
B	<i>Oenophorum.</i>		
G	You have mist once.	60	<i>Errâsti semel.</i>
B	Where?		<i>Ubi?</i>
G	You said <i>linteum</i> for <i>lodice</i>		<i>Dixisti linteum pro lodice.</i>
B	I confess it, I give you the winning once.	65	<i>Fateor, debeo tibi semel victoriam.</i>
G	Now propound again for your part, that you may get off, if you can.		<i>Nunc vicissim propone, ut redimas, si potes.</i>
B	Will you answer concern- ing things to be eaten?	70	<i>Vis respondere de eduliis?</i>
G	As you please.		<i>ut libet.</i>
B	Fresh meat,		
G	<i>Caro recens.</i>		
B	Pork,	75	
G	<i>Suilla.</i>		
B	Venison,		
G	<i>Ferina.</i>		
B	Venison of a wild Boar,	80	
G	<i>Aprugna.</i>		
B	Sod milk,		
G	<i>Lac decoctum.</i>		
B	Whey,		
G	<i>Serum, vel serum-lactis.</i>	85	
B	New-cheese,		
G	<i>Casus recens,</i>		
B	Pottage,		
G	<i>Jus carniū.</i>		

B Fish sod,

G *Piscis elixus.*

B pickle,

G *Condimentum.*

B You are deceived.

80 *Falleris.*

G What is it then?

*Quid ergò est?*

B pickle, *Intrinsus.*

G I will have it to be *Condi-*  
*mentum.*

*Condimentum volo.*

B But I will not contend.

85 *At ego nolo contendere.*

G Who contends? let us  
ask some bodies advice.

*Quis contendit? consulta-*  
*mus aliquem.*

B But let us play first: that  
shall be done after.

*Quin priùs ludamus: il-*  
*lud fiet posteriùs.*

G Come on, it shall be done;  
let us not lose our oppor=  
tunity to play.

90 *Agè, fiet: nè amittamus*  
*ludendi occasiones.*

---

Col. 54. *Moses. Olevita-*  
*nus.*

---

Col. 54. *Moses. Ole-*  
*vitanus.*

M I am weary long ago to  
use our school-games so  
often over.

*Jam dudum tædet me tori-*  
*es repetere lusus scholasti-*  
*cos.*

O What will you do then?

*Quid facies igitur?*

M Let us go into our garden.

5 *Eamus in hortum nostrum.*

O What shall we do?

*Quid agemus?*

M We will walk, we will talk  
together, and rehearse  
Gods benefits in his  
works.

*Ambulabimus, colloque-*  
*mur, Dei beneficia in ejus*  
*operibus commemorabi-*  
*mus.*

O Truly there is nothing more  
pleasant: but in the in=  
terim we must beg leave  
of the Master.

10 *Nihil sanè jucundius; sed*  
*interim petenda est à*  
*præceptore venia.*

M I have already got it for  
my self, & also for one too

15 *Jam dudum impetravi mi-*  
*hi, & item uni quem*  
*whom*

whom I would carry  
with me.

O It is very well ; let us  
go on Gods name.

R I pray that he may keep us.

O I pray the same that you  
do too.

Col. 55. Sulpinus.  
Munchius.

S Have you got leave to  
play ?

M We have got leave.

S For how long time ?

M Till supper.

S Who gave in the verse ?

M The first and second boys

S What did the other forms ?

M Every first Captain of the  
three next forms said a  
Sentence out of the  
Scriptures.

S Did ye not say prayers as  
we use to do ?

M We said our prayers, and  
indeed whilest the Ma-  
ster was there : where  
was you ?

S I was gone home, being  
sent for by my mother.

M What do you think to do  
now then ?

To play an hour and an  
half, and then to betake  
my self to my study.

M Would you have me to be  
your play-fellow ?

S What should I do but be  
willing ?

quem vellem mecum du-  
cere.

Bene res habet ; eamus, du-  
cente Deo.

Precor ut nos custodiat.

Ego quoque idem precor  
tecum.

Col. 55. Sulpinus.  
Munchius.

Impetrâstis ludendi faculta-  
tem ?

Impetravimus.

Ad quod usque tempus ?

Ad cœnam usque.

Qui dederunt versus ?

Primi & secundi.

Quid cæteræ classes ?

Primus quisq; decurio tri-  
um proximarum classium  
pronunciavit unam è sa-  
cris literis sententiam.

Nonne precati estis, ut so-  
lemus ?

Precati sumus, & quidem  
præsente ludi-magistro :  
tu verò ubi eras ?

Iveram domum, à matre  
accerfitus.

Nunc igitur quid agere co-  
gitas ?

Ludere sesquihoram ; dein-  
de ad studium me recipere.

Vin' tu ut tibi sim collusor ?

Quid ni velim ?

M with what game shall we  
exercise our selves?

S There is none pleaseth me  
better than the hand-ball

M Nor me indeed.

S Let us go see then, whether  
the other boys have cho-  
sen sides or no: for if we  
should play by our selves  
it would be less sport.

M Let us go forth on Gods  
name.

---

Col. 56. M. R.

---

M Will you go with me?

R Whether go you so hastily

M To the pool, (or dike.)

R Why thither?

M To wash my feet.

R Go on Gods name; I have  
no need to wash (or  
bath) me now.

M But in the mean time we  
will discourse a little.

R I have no great mind to  
discourse now.

M But discourse is profita-  
ble, so it be only of  
honest matters.

R But exercise of body is  
more profitable for me  
for my health.

M What if I shall tarry with  
you?

R You shall do wisely; and  
we will play together at  
the hand-ball.

God send us good luck.

M I will tarry.

Quo lusu nos exercebimus?

Nullus est mihi jucundior  
pilâ palmariâ.

30 Nec mihi quidem.

Videamus igitur an cœteri  
partes sortiti sint: nam  
si soli luderemus, minus  
esset voluptatis.

35 Visamus sanè.

---

Col. 56. M. R.

---

Visne ire mecum?

Quò properas?

Ad lacum.

Quid cò?

Lotum pedes.

5 I sanè; nunc lotione mihi  
opus non est.

Sed interim paràm fabula-  
bimur.

10 Nè fabulari quidem nunc  
velim.

Atqui utilis est confabula-  
tio duntaxat de rebus ho-  
nestis.

15 At mihi utilior est ad vale-  
tudinem exercitatio cor-  
poris.

Quid si mansero tecum?

20 Prudenter facies; & nos  
pilâ palmariâ collude-  
mus.

Bene vertat Deus.

Manebo.

I will



R I will go with you to wash  
an other time: that is, when  
I shall have more time.  
M Let us buckle (or fall) to  
our sport then.  
R I make no stop at the busi-  
nesses.

Col. 57. *Vincentius. Benus.*

V Why did you not play  
with us to day?  
B I had no time to play.  
V What business had you?  
B I had not done my task.  
V What task?  
B I had half a copy to write.  
V Have you quite done it?  
B I have quite done it.  
V I commend your dili-  
gence; you shall play a-  
nother time at leisure.  
R When it pleases God.  
V You say well. For nothing  
can be done without his  
pleasure.

Col. 58. *The first boy, the  
Master, the second and the  
third boy.*

Pri God save you master  
Præ Christ Jesus save you, chil-  
dren. Amen. Have ye  
said already?  
Pri Yes Master.  
Præ Who taught you?  
Pri The Usher  
Præ What would ye have now?  
Se That by your leave we  
may play a little.

*Aliàs lotum unà tecum ibo:  
cùm scilicet longius erit  
temporis spacium.  
Al ludum igitur nos accin-  
gamus.  
Nulla est in memora.*

Col. 57. *Vincentius Benus.*

*Cur hodie non lusisti no-  
biscum? (um.  
Nen erat mihi ludendi spaci-  
Quid habebas negotii?  
Non absolveram per sum me-  
Quod pensum? (um  
Dividium exemplaris resta-  
bat mihi per scribendum.  
Perfecistine?  
Perfeci.  
Laudo tuam diligentiam; lu-  
des alias otiose.*

*Cum voluerit Deus.  
Rectè dicis. Nam absque  
voluntate ejus fieri nihil  
potest.*

Col. 58. *Primus puer, Præ-  
ceptor, secundus puer  
& tertius.*

*Salve, præceptor.  
Sit vobis salus à Christo,  
pueri. Amen. jamne re-  
petivistis?  
Etiam præceptor.  
Quis docuit vos?  
Subdoctor.  
Quid nunc vultis?  
Ut per te liceat nobis pa-  
rumper ludere.*

Præ.	It is not time to play.	Non est ludendi tempus.
Ter.	We do not beg for all, but for us little boys only.	Non petimus omnibus, sed nobis parvulis tantum.
Præ.	But it rains, as ye see.	Atqui pluit, ut videris.
Se.	We will play in the gallery	Lude s in pergula.
Præ.	At what game?	Quo lusu?
Pri.	With pins, or Walnuts.	Articulis, vel juglandibus.
Præ.	What will you give me?	Quid mihi dabitis?
Pri.	We will say Nouns.	Dicemus nomina.
Præ.	How many will ye say a piece.	Quot dicetis singuli?
Pri.	Two.	Duo.
Præ.	Say then.	Dicite igitur.
Pri.	Paper, <i>Charta</i> .	
	Ink, <i>Artramentum</i> .	
	I have said.	Dixi.
Se.	A book, <i>Liber</i> .	
	A little book, <i>Libellus</i> .	
	I have said.	Dixi.
Ter.	A Cherry, <i>Cerasum</i> .	
	Walnuts, <i>Juglandes</i> .	
	We have said.	Diximus.
Præ.	What pretty little fel- lows ye are!	Quàm belli estis homuncu- li?
	Play till supper.	Ludite ad cœnam usque.
Pu.	We thank you, Master.	Gratias agimus, præceptor.

Col. 59. A. B.

Col. 59. A. B.

A	Where is your father now?	Ubi nunc est pater tuus?
B	I think he is at Lyons.	Puto eum esse Lugduni.
A	What doth he there?	Quid illic agit?
B	He playes the Merchant	Negotiatur.
A	How long hath he traded?	Ex quo tempore?
B	Since the beginning of the Mart.	Ab ipso initio mercatûs.

I greatly

A I greatly wonder how  
he dares tarry there so  
many days, when there  
is such a great plague  
all up & down the city.

B It is no such great won-  
der.

A Doth it seem so to you?

B Yes indeed: for he hath  
been at other times in  
great danger: but the  
Lord God hath ever-  
more preserved him.

A I believe so, and will yet  
preserve him.

B But when will he come  
back again?

A I know not: we look for  
him every hour.

B God send him well back  
again.

A So say I.

---

Col. 60. *Elizæus.*  
*Delphinis.*

---

E What are you so over-  
joyed for?

D My father is newly come

E What matter is it to me?

D Yes a great deal, because  
he hath got us leave to  
play.

Do you say so?

See, the boys are already  
playing in the court-yard.

Valdè miror quî audeat il-  
lic commorari tot dies,  
quum pestilentia tanta sit  
per totam urbem.

*Non est adeò mirandum.*

Itâne tibi videtur?

Ità profectò: fuit enim a-  
liàs in majore periculo:  
sed Dominus Deus sem-  
per eum custodivit.

Credo equidem, & adhuc  
custodiet.

Sed quando est reversurus?

Nescio: in horas expecta-  
mus.

*Reducat illum Deus.*

Ità precor.

---

Col. 60 *Elizæus.*  
*Delphinis.*

---

*Quâ de re sic elatus es leti-  
tiâ?*

*Pater meus modò advenit.*

Quid meâ refert?

Imò plurimùm; quia nobis  
impetravit ludendi veni-  
am.

Ai'n tu?

Vide pueros jam ludentes  
in area.

- E** Let others play on Gods name, I had rather ply my book than play.
- D** And so had I: but when time serves. For (as the proverb goes,) There is a time for every thing. 15  
Whereupon our *Cato* gives us good counsel.  
*Mirth with thy labour sometimes put in ure,* 20  
*That better thy labour thou mayest endure,*
- E** The things are true which you say, I confess; but in the mean time let me alone that I may ply my book in good earnest. 25
- D** You may ply your book for all me. I do not hinder you; but I will take this opportunity. 30  
Make use of it on Gods name. 35
- 
- Col. 61. *The Monitor, a boy of the company, likewise another boy.*
- 
- N** Ho, boys, ho, ho, ho.
- Q** Why do you call out so oft?
- N** You must give over play.
- Q** Thou goodly, it is not all out four a clock yet.
- A** Why did you not give a token? 5
- N** Because the little bell's rope is broken.
- Ludent sanè alii, ego studere malim quàm ludere.
- Nec minus ego sed, in tempore. Nam (ut est in Proverbio) Omnia tempora habent.*
- Unde & nos rectè monet *Cato* noster.
- Interpone tuis interdum gaudia curis;*
- Ut possis animo quemvis sufferre laborem.*
- Vera sunt quæ dicis, fateor; sed interim mitte me ut seriò studeam.
- Per me studeas licet, nihil impedio; at ego hæc utar occasione.*
- Utere sanè.*
- 
- Col. 61. *Nomenclator. Quidam puer ex turba. Item alius.*
- 
- Heus, pueri, heus, heus, heus.
- Quid clamitas?
- Desistendum est à lusu.*
- Eho inepte, nondum quarta exacta est.
- Cur non dedisti signum? 5
- Quia tintinnabuli funis fractus est.*
- Call



N	Call again, but speak higher.	10	Clama iterum, sed attolle vocem. (nes.
A	Ho boys, come all in again Make hast, make hast, I say, the Master hastneth you		Heus pueri; recipete vos, omnes. Festinate, festinate, inquit urget praeceptor.
N	Give over calling; they all come running.	15	Desine clamare; accurrunt omnes.
Col. 62. Orentius. Quintus.		Col. 62. Orentius. Quintus	
O	Why are you so merry?		Quid ita laetus es?
Q	Because my father is come		Quia venit pater.
O	Say you so? whence came he?		Ain'tu? unde venit?
Q	From Paris.		Lutetiâ.
O	When came he?	5	Quando advenit?
Q	Just now?		Modò.
O	Have you ask't how he did already?		jànne salutâsti?
Q	I asked him how he did, when he alighted from off his horse.	10	Salutavi quum ex equo descenderet.
O	What did you do to him besides?		Quid ampliùs illi fecisti?
Q	I pull'd off his Boots and Spurs.	15	Calcaria detraxi & ocreas.
O	I wonder you tarried not at home for his coming.		Miror te non mansisse domi propter ejus adventum.
Q	Neither would he suffer it, nor was I willing: especially now, when the lesson is to be heard.	20	Nec ille permisisset, nec ego vellem: præsertim nunc cum audienda est prælectio.
O	You take a safe course for your self, in that you have regard to the time.		Bene tibi consulis qui temporis rationem haberas.
Q	But how doth your father?	25	Sed quid pater? valétne?
Q	is he well?		Rectè Dei beneficio.
Q	Well by Gods blessing.		Equidem gaudeo plurimùm
O	Truly I am very glad of it,		beñ

both for your sake and his, that he is come safe again from his journey.  
 Q You do like a friend : but to morrow we will talk together more at large.  
 See the master who is now going into the school.  
 O Let us go take our lesson.

---

Col. 36. Mark. Aaron.

---

M I pity you.  
 A Why so ?  
 M Because you misuse your pen so pitifully.  
 A How do I misuse it ?  
 M Because you hold it very ill-fabouredly as you mend it.  
 A It is none of my fault ; do not you mistake your self.  
 M Whose then ?  
 My pen-knife's, the edge whereof is dull.  
 M Your penknife is not to blame, but your self.  
 A Why say you so ?  
 Because you ought either to have whetted your pen-knife, or borrowed another elsewhere, at the least for this present occasion.  
 A I dare not ask one  
 M Why are you afraid ?  
 A Lest it should be deni'd me.  
 M Look here is mine for you.  
 A I thank you.

tuâ, & ejus causâ quod salvus peregrè redierit.

*Facis ut amicum decet, sed cras pluribus verbis colloquemur.*

Vide præceptorem, qui jam ingreditur auditorium.

Eamus auditum prælectionem.

---

Col. 63. Marcus. Aaron.

---

Miseret me tui.

Quid irâ ?

Quod pennâ tuâ tam misère abutaris.

Quomodo abutor ?

Quia pessimè trahas in acuendo.

*Non est culpa mea ; nè quid erres.*

Cujus igitur ?

Scalpelli mei, cujus acies obrusa est.

Scapellum in culpâ non est, sed tu ipse.

Cur istud dicis ?

Quia debuisti vel scalpellum tuum acuere, vel aliud aliunde rogare commodatò, saltem ad præsens negotium.

Non audeo petere.

Quid times ?

Nè mihi denegetur.

Ecce tibi meum

Gratias ago.

M Use it as much as you will, but use it well.

A I will not wittingly misuse it  
And be not so loth to ask  
another time.

A My Nature is such, I use  
to be more willing to  
give than to ask.

M I would there were many  
such as you are : yet notwithstanding, he that willingly doth a favour, may likewise freely desire one.  
But I hold you too long ;  
dispatch what you was about.

Col. 54 A. B.

A Why is not *Peter* come, to  
the school ?

B He is busie.

A In what employment ?

B In piling up wood.

A How do you know ?

B I was told.

A By whom ?

B By his father.

A Where saw you him ?

B He met me when I came.

A See you do not frame a  
lie ; for I will ask him  
if I chance to meet him  
in the streets.

You shall find it to be so  
as I say.

Col. 65. Sulpitius. Roger.

B Why was you away to day-  
morning ?

*Utere quantum voles, sed  
rectè.*

*Sciens non abutar.*

*Nec sis posthac tam vere-  
cundus in petendo.*

*Sic est ingenium meum, So-  
leo libentius dare quàm  
petere.*

*Utinam multi essent tui si-  
miles : sed tamen qui  
libenter dat beneficium, is  
petere liberè potest.*

*Sed ego te nimis detineo.*

Col. 64. A. B.

*Cur non Petrus venit in  
Scholam ?*

*Est occupatus.*

*In quo negotio ?*

*In ligno struendo.*

*Què scis ?*

*Dictum est mihi.*

*A quo ?*

*A patre ejus.*

*Ubi eum vidisti ?*

*Fuit mihi obviam quum  
venirem.*

*Vide nè mentiaris ; nam ex  
illo quæram si fortè oc-  
currat mihi per vicos.*

*Reperies sic ut dico.*

Col. 65. Sulpitius. Rogerus.

*Cur hodie manè abfuisti ?*

I was

- R I was busie.  
 S In what employment?  
 R In writing a letter to my mother.  
 S What need had you to write to her?  
 R Because she had writ to me  
 S You writ back then?  
 R You speak comely.  
 S Whence had she sent you a letter?  
 R Out of the countrey, I mean from our town.  
 S When went she into the countrey?  
 R The other day.  
 S What doth she do in the countrey?  
 R She looks after our countrey business.  
 R What especially?  
 S She gets things ready which are necessary for the next Vintage.  
 S She doth wisely.  
 R How can you prove that?  
 S For in all things diligent preparation should be used.  
 R Who taught you that?  
 S A School-master dictated it out of *Tully*.  
 R Upon what occasion?  
 S When he admonished me to be sure to get my self ready to say my weeks work the next day.  
 R Truly he gave you good advice.
- Occupatus eram.  
 In quo negotio?  
 In scribendis ad matrem literis.  
 5 Quid opus erat illi scribere?  
 Quia ad me scripserat.  
 Ergo re-scripsisti?  
 Proprie loqueris.  
 10 Unde tibi miserat literas?  
 Rure, nempe ex villa nostra.  
 Quando rus profecta est?  
 15 Superioribus diebus.  
 Quid agit ruri?  
 Curat nostra negotia rustica.  
 20 Quid potissimum?  
 Præparat ea quæ sunt opus ad proximam vindemiam.  
 25 Prudenter agit.  
 Unde istud probes?  
 Nam omnibus in rebus adhibenda est præparatio diligens.  
 30 Quis te istud docuit?  
 Quidam pædagogus dictavit à Cicerone?  
 Quâ occasione?  
 35 Quum admoneret, ut me diligenter pararem ad redendam hebdomadam postero die.  
 Profectò rectè monebat.



S But let's return to the purpose.

Have you not a Bailly, to look after your business in the countrey?

R Yes, we have both a Bailly, and men and maids.

S What need is there of your mothers help?

R Because she better knows how to provide every thing than those unskilful countrey-Flouers.

S Is there no other reason?

R Let me make an end of what I intended to have said.

S I thought you had made an end. Go on.

R Moreover (as I have heard my father say) the masters main care is requisite in the ordering of a family.

S Therefore your Father should rather have been now at your countrey Farm.

R He cannot.

S What doth hinder him?

R Because he is full busse at his trade.

S He will get more profit, (as I conceive) by that matter.

R Who makes any question?

S Thence it comes to pass therefore that he leaves all

*Sed ad propositum revertamur.*

Non habetis villicum, qui curet ruri negotia vestra?

Imò & villicum habemus, & famulos, & ancillas.

Quid opus est illic tuæ matris operâ?

Quòd melius novit providere rebus omnibus, quàm isti imperiti ruricolæ.

Nihilne amplius?

*Sine me finire propositum,*

Putabam te absolvisse: Perge.

Etiâ (ut ex patre audi) præcipua cura domini requiritur in re familiari administranda.

Ergò pater tuus nunc potius deberet ad villam esse.

Non potest.

Quid prohibet?

Quia totus est in arte sua occupatus.

Majorem (ut opinor) ex ea re fructum capiet.

Quis dubitat?

Indè igitur fit, ut relinquat uxori omnem the

- the care of his household-affairs to his wife.
- S It is Just so.  
But when will your mother come back again?
- R Hardly before the Vintage be done.
- S What will you do? will not you go to gather Grapes, (or to get in the Vintage?)
- R My Mother (I hope) will send for me shortly.
- S But, I pray you, what do we mind?
- R All the boys run into the school now.
- § It is well.
- R Let us run too, that we be not the hindermost (or the lag.)

---

Col. 66. Rapiarius  
Amadæus.

---

- R Have you heard the clock?
- A It hath struck a good while ago.
- R Have you counted the clock?
- A I have counted it.
- R What a clock is it?
- A Almost half an hour past one.
- R It is almost lesson-time then? see you be ready.
- A After I have eaten my bever, see I am ready.

curam rei domesticæ.

*Omnino sic est.*

Sed mater quando est reversura?

75 Vix ante perfectam Vendemiam.

Quin tu? non ibis Vendemiatum?

80 A matre (ut spero) brevi accersar.

Sed, quæso te, quid cogitamus?

Jam omnes in auditorium currunt.

85 Bene res habet.

Curramus & nos, nè postremi simus.

90

---

Col. 66. Riparius.  
Amadæus.

---

Audistine horologium?  
Dudum sonuit.

Dinumerasti horas?

Dinumeravi.

Quota est?

Ferè sesqui-prima.

Instat igitur prælectionis tempus: fac ut paratus sis.

Ubi merendam peredero, ecce me paratum.

why

R Why was you not with us  
at noon ?

A I was gone abroad with  
the Master's good leave.

R But in the mean time I 15  
hinder you.

A You do not hinder me.

I have not lost so much as  
a mouthful by your in-  
terrupting me.

R It is well :

Go on, but make haste.

Col. 67. Ligorius.  
Saracinus.

L Have you done what you  
ought to do ?

S In what matter ?

L In repeating your lesson.

S I have repeated nothing yet.

L What was the reason ?

S I tarried till my fellow  
came back.

L Whither is he gone ?

S Home.

L Why thither ?

S To fetch his Bever.

L What if he come some-  
what late ?

S I cannot tell ; It may be so.

L Will you repeat with me  
in the mean time ?

S Truly I do not say nay.

L Let us go some-whither  
aside then, that no body  
may trouble us.

S Truly you do well to put  
me in mind.

Cur meridie non adfuisti  
nobiscum ?

Prodieram cum bona venia  
præceptoris.

Sed interim sum tibi impe-  
dimento.

Nihil impedis.

Nè bolum quidem perdidisti  
interpellatione tuâ.

Bene habet ;

Perge, sed matura.

Col. 67. Ligorius.  
Saracinus.

Fecistine officium tuum ?

Qua in re ?

In repetenda lectione.

Nihil adhuc repetivi.

Quid in causa fuit ?

Expectabam dum rediret  
compar.

Quò ille ivit ?

Domum.

Quid edò ?

Petitum merendam.

Quid si redibit serius.

Nescio ; fieri potest.

Vis interea mecum repe-  
tere ?

Equidem non recuso.

Secedamus igitur, nè quis  
molestus sit nobis.

Profectò bene mones.

No body can ply his  
book in such a noise and  
clamour of them that  
walk to and fro.

L See yonder a place a great  
deal out of the way  
where there are no bo-  
dy walking.

S Let us go thither

---

Col. 68. D. E.

---

D Whither go you so fast ?

E I am going to my supper.  
What do you ?

D I have sup'd already.

E At what a clock ?

D At five, as we commonly  
do.

E What will you do now ?

D I will get some of those  
things which we have to  
say to morrow.

E I have learnt of my master,  
That we must not study  
so soon after meat.

D I have learnt that too; but  
now I will learn by heart.

E What will you do then ?

D I will sometimes to satisfy  
my mind, read and read  
over again my lesson by  
piece=meal.

E And what then ?

D And so it will come to  
pass by little and little  
that I shall get a good  
piece of my lesson with-  
out care, without toil  
and without trouble.

*Nemo studere potest in tanto  
ambulatorum strepitu &  
clamore.*

30 *Aspice illic locum remotissi-  
mum, ubi nulli sunt am-  
bulantes.*

*Eamus illic.*

---

Col. 68. D. E.

---

*Quò properas ?*

*Eo cœnatum.*

*Quid tu ?*

*Jam cœnavi.*

*Quotâ horâ ?*

*Quintâ, ut ferè solemus.*

*Quid nunc ages ?*

10 *Reperam aliquid eorum,  
quæ reddere habemus  
crastino die.*

*Ego didici ex pædagogo  
meo, Non esse tam citò à  
cibis studendum.*

15 *Illud ego quoque didici ;  
sed volo nunc ediscere.*

*Quid ergò facies ?*

20 *Ego. quasi animi causâ præ-  
lectionem particulatim a-  
liquoties legam & perle-  
gam.*

*Quid tum ?*

25 *Ità paulatim fiet ut sine cu-  
ra, sine tædio, sine mo-  
lestia, bonam partem  
prælectionis ediscam.*

I do



E I do not well understand those things, and verily you seem to me to be wiser then your age requires.

33

D It is no such hard matter but I could teach you, but that you make such haste to your supper.

E You do well to put me in mind of my supper in time.

35

I will therefore for its sake get me home.

Farewel.

D God send you well thither and back again.

40

*Ista non satis intelligo, & certè videris mihi supra ætatem sapere.*

*Non est res adeò difficilis quin te docere possim, nisi ad cœnam properares.*

*De cœna in tempore admones.*

*Ego igitur ejus causâ me domum recipio.*

*Vale.*

*Ducat te deus, & reducat.*

A short Preface, which was prefixt before the next seven Colloquies.

*Prefatiuncula, quæ septem proximis Colloquiis præfixa erat.*

Lest Children should learn to do ill by doing nothing, corrupting one another especially with idle chat, and lewd or fond discourse; they are to be moved by all means, to use, two or three together, in the

5

**N**E Pueri nihil agendo discant malè agere, præsertim otioso sermone, pravisque aut ineptis colloquiis sese invicem corrumpentes: omnibus modis incitandi sunt, ut in schola, dum præceptoris in-

G

School,

School, whilst they look  
for the Master's coming,  
to repeat among them-  
selves what he hath set  
them.

This pleasant exercise will  
do them a good deal of  
good, and be able to di-  
vert them from idleness,  
wantonness, and many o-  
ther things that are evil,  
whereby God is offended.

But because such kind of  
repetitions do not use to  
be made without children  
talking together, & chil-  
dren of themselves un-  
less they be taught, do  
nothing but speak bar-  
barously; we have there-  
fore here propounded  
some short forms of talk-  
ing together touching this  
subject, that they may  
learn by little and little  
to speak Latine among  
themselves.

But it will rest upon the  
Masters diligence that  
he now and then do ex-  
plain these Colloquies to  
his Scholars, and teach  
them how they should ex-  
ercise themselves, both at  
home and in the School in  
these and others of that  
kind, (which himself may  
give them;) and that he  
ever and anon among  
them exhort them there-  
unto.

gressum expectant assu-  
escant interea bini terni-  
ve, id quod ab eo præ-  
scriptum fuerit simul re-  
petere.

*Plurimum proderit hæc illis  
jucunda exercitatio, eos-  
que interim ab otio, la-  
scivia, multisque aliis  
rebus malis, quibus of-  
fenditur Deus, avertere  
poterit.*

Sed quia sine puerili Col-  
loquio ejusmodi repetiti-  
ones tractari non solent;  
*pueri autem ipsi nisi insti-  
tuti fuerint, nihil aliud  
quàm barbarè loquuntur;*  
idcirco ut Latine inter se  
loqui paulatim discant,  
hac de re hic aliquot bre-  
ves colloquendi formulas  
proposuimus.

Cæterum in præceptoris di-  
ligentia situm erit, ut hæc  
ipsa Colloquia discipulis  
aliquoties interpretetur,  
 doceatque quomodo in  
his & aliis ejus generis  
(quæ tradere ipse pore-  
rit) sese & domi & in  
Schola debent exercere,  
ad idque illos identidem  
cohortetur.

So shall it come to pass in  
time, that he shall al-  
ways have them more  
ready and chearfull to  
render those things in  
season, which he shall  
appoint : hereby also he  
shall bring it about, that  
he may dispatch his du-  
ty of teaching with less  
labour and trouble.

50

55

Ità fiet *progressu temporis,*  
ut promptiores semper  
& alacriores eos habi-  
turus sit ad ea *maturè*  
reddenda, quæ præ-  
scripserit : hinc etiam  
consequetur, ut minore  
cum labore ac molestia,  
docendi munus exequa-  
tur.

## Col. 69. A. B.

- A Will you let us say together ?  
 B VVhat ?  
 A That which is appointed us.  
 B Truly I am willing: but what kind of saying shall we use?  
 A Let us hear one another by turns.  
 B So the Master doth often advise us.  
 A He adviseth us well: but we obey badly.  
 B VVhether shall begin?  
 A I, if you so please.  
 B It pleaseth me passing well; begin therefore.  
 A The Nouns of the second declension are declined after these examples in Latin.  
*Magister,*  
*Puer,*  
*Dominus,*  
*Lanius,*  
*Antonius,*  
*Regnum.*  
 B Which are to be declined to day ?  
 A *Lanius* indeed is yesterdays Noun, and *Antonius* to dayes.  
 B Why do we every day repeat what we had said the day before ?  
 A Because the Master so bids. I know that well enough but why doth he bid ?

## Col. 69. A. B.

- Visne repetamus uná ?*  
 15 *Quidnam ?*  
*Id quod nobis præscriptum est.*  
*Equidem volo; sed quo genere repetendi utemur ?*  
 20 *Audiamus nos vicissim.*  
*Sic præceptor nos monet sæpe.*  
*Rectè monet; sed malè paremus.*  
 25 *Uter incipiet ?*  
*Ego si tibi placet.*  
*Maximè placet; incipe igitur.*  
 30 *Secundæ declinationis nomina his exemplis Latine declinantur.*  
 35  
 40 *Quæ sunt hodie declinanda ?*  
*Hesternum quidem est Lanius, hodiernum verò Antonius.*  
 45 *Cur nos id repetimus quotidie, quod pridie reddimus ?*  
*Quia sic præceptor jubet.*  
*Id satis scio: sed cur jubet ?*  
 To



A	To strengthen our memory.	Ad confirmandum memo-
B	Come on, decline <i>Lanius</i> .	riam. Agè,declina <i>Lanius</i> .
	Singulariter Nominativo	40 S. N. Hic <i>Lanius</i> .
	<i>hic Lanius</i> .	
	Genitivo <i>hujus Lanii</i> , and	G. <i>hujus Lanii</i> , &c. ad fi-
	so on to the end.	nem usque.
B	Turn it into English.	<i>Verte Anglicè</i> .
A	<i>Lanius Lanii</i> , of the Mas-	45 <i>Lanius, Lanii, M. G. a</i>
	culine Gender, a Butcher.	<i>Butcher</i> .
B	Decline <i>Antonius</i> .	<i>Declina Antonius</i> .
A	Sing. Nom. <i>Hic Antonius</i> .	S. N. <i>Hic Antonius</i> .
	Gen. <i>hujus Antonii</i> .	G. <i>Hujus Antonii</i> .
	Dat. <i>huic Antonio</i> ,	50 D. <i>Huic Antonio</i> , &c. ad
	and so to the end.	finem usque.
A	Turn it into English.	<i>Verte Anglicè</i> .
B	<i>Antonius, Antonii</i> , of the	<i>Antonius, Antonii, g. m.</i>
	Masculine Gender, is the	est nomen viri.
	name of a man, in Eng-	55
	lish <i>Anthony</i> .	
B	Why do you say the name	<i>Cur dicis nomen viri? tu</i>
	of a man? you are not	<i>nondum es vir</i> .
	man yet.	
A	I confess it, but there are	60 <i>Fateor, sed sunt alii Anto-</i>
	other <i>Anthonyes</i> which are	<i>nii qui viri sunt</i> .
	men.	
B	I wish you may be a man	<i>Utinam aliquanda vir eva-</i>
	once!	<i>das</i> .
A	I shall be one, by Gods	65 <i>Evadam, Deo juvante</i> .
	help.	
B	Mind now that you may	<i>Attende nunc, ut vicissim</i>
	hear me, as I have heard	<i>audias me</i> .
	you.	
A	I am ready to hear you.	70 <i>Istic sum</i> .
	Speak on with a courage.	<i>Dic audacter</i> .
B	The Nouns of the second	<i>Secundæ declinationis no-</i>
	Declension—	<i>mina—</i>
A	Give over: the Mr. is here.	75 <i>Desine: Præceptor adest</i> .
B	I hear him cough.	<i>Audio tussientem</i> .
	Let us give over for fear	<i>Desinamus, nè putet nos</i>
	we should think we prate,	<i>garrere. G 3 Col.</i>

## Col. 70. C. D.

- C The Master will be here by and by; let us repeat.  
 D What need have I to repeat? I have repeated enough by my self.  
 C I can say all by heart. What then? the oftner you shall get it over, the better you will retain it.  
 D You advise me fair:  
 C I thank you.  
 C Begin; the time passeth.  
 D Nouns of the fourth declension.  
 C You mistake friend. We must begin with yesterday's example.  
 D I confess, I have mistaken.  
 C Therefore now say right.  
 D Sing. Nom. *Hoc. Sedile.*  
 Gen. *hujus sediles*, and so on to the end.  
 C Nouns of the fourth declension are declined after this example.  
 Sing. Nom. *Hic sensus.*  
 Gen. *hujus sensus.*  
 Dat. *huic sensui.*  
 D So much for that: I hear the Master.

## Col. 71. E. F. G.

- F What would you do Francis? The Master is just a coming.  
 Is he just a coming? it is not yet half an hour at

## Col. 70. C. D.

- Mox aderit praeceptor; repetamus.*  
 5 *Quid opus est mihi repetitione?*  
*Solus repetivi satis.*  
*Omnia teneo memoriâ.*  
 10 *Quid tum? quando sepius repetes, tanto melius tenebis.*  
*Bene mones:*  
*Habeo tibi gratiam:*  
*Incipe; tempus abit.*  
 15 *Quartæ declinationis nomina.*  
*Erras, a vice.*  
*Incipiendum est ab exemplo hesterno.*  
 2 *Erravi, fateor.*  
*Dic igitur nunc recte.*  
*S. N. Hoc Sedile.*  
*G. hujus sedilis, &c. ad finem usque.*  
 25 *Quartæ declinationis nomina hoc exemplo declinantur.*  
*S. N. Hic sensus.*  
*G. hujus sensus.*  
 30 *D. huic sensui.*  
*Hæc Hæsternus; audio præceptorem.*

## Col. 71. E. F. G.

- Quid agas, Francisce?*  
*Instat præceptoris adventus.*  
*Scilicet, instat? nondum est se-*

**G** after two a clock.  
Nevertheless, we ought not  
thus to waste our time  
in the mean while: let  
us repeat.

**E** It shall not stick at me,  
for I am ready.

**F** Begin then.

**F** Carry a little I pray you  
**F** I am one of your company  
**E** Make haste.

Let us say every one his  
case in order, as our master  
doth sometimes teach us.

**G** There is enough said,  
**F** Mind.

**E** What do we else?

The Nouns of the third de-  
clension are declined in  
Latine after these exam-  
ples:

*Pater.*

*Lumen.*

*Rupes.*

*Messis.*

*Pars.*

*Sedes.*

*Vestigal.*

*Laquear.*

Sing. Nom. *hac Rupes.*

Gen. *hujus rupis.*

Dat. *huic rupi.*

Acc. *hanc rupem.*

Voc. *ô rupes.*

Abl. *hac rupe.*

Plur. Nom. *hæ rupes.*

Gen. *harum rupum.*

**G** You have mist Gabriel;

**E** Amend your error.

Gen. *harum rupium.*

*mihora post secundam.*

Tamen non debemus inte-  
rim tempore sic abati:  
*repetamus.*

**10** *Non stabit per me, ego enim  
sum paratus.*

*Incipe igitur.*

*Expectate parumper quæso,  
ego sum vestra decuria.*

**15** *Matura.*

*Dicamus suum quisque ca-  
sum ordine, ut interdum  
nos docet præceptor.*

**20** *Satis est verborum.*

*Attendite.*

*Quid aliud agimus?*

*Tertiæ declinationis No-  
mina his exemplis Latine  
declinantur:*

**25**

**30**

**35**

**40**

*Errâsti, Gabriel:  
Corrige erratum.*

E	Dat. <i>his rupibus.</i>	45	
F	Acc. <i>has rupes.</i>		
G	Voc. <i>O rupes.</i>		
E	Abl. <i>ab his rupibus.</i>		
G	Turn it into English.		<i>Verte Anglicè.</i>
E	<i>Rupes, rupis</i> g. f. a rock.	50	
F	Put it into a speech.		Pone in oratione.
G	It is not in our Book.		<i>Non est in libro nostro.</i>
E	But the M. hath taught it us.		Sed præceptor docuit.
	<i>Alta rupes</i> , a high rock.		
	You speak after your own	55	More patrio dicis.
	country fashion ; asperate		<i>aspera fortiter</i> high.
	( <i>high</i> ) lusty.		
F	<i>Alta rupes</i> , a high rock.		
G	Sing. Nom. <i>hæc messis.</i>		
	Gen. <i>hujus messis.</i>	6	
E	Dat. <i>huic messi.</i>		
F	And so to the end of this		&c. usque ad finem hujus
	Noun.		Nominis.
	And then they go on to		Deinde sic pergunt collo-
	talk together thus.	65	qui.
E	Ye have both missed.		Ambo errastis.
F	I confess I have missed.		Erravi, fateor.
G	And I too ; but whether		Ego quoque ; sed uter erit
	shall be cap?		<i>vincus.</i>
E	The Master shall judge.	70	Præceptor judicabit.
E	You say fair.		<i>Æquum dicis.</i>
E	Will you let us say again to		Vultisne dicamus iterum ad
	strengthen our memory ?		confirmandum memoriam?
E	What else ?		Quidni ?
G	What if the Master come	75	Quid si præceptor inter-
	upon us ?		veniat ?
E	What then? he will highly		Quid tum? <i>laudabit nos</i>
	commend us.		<i>pleno ore.</i>
G	But we must change our		Sed <i>mutandus est ordo.</i>
	order.	8	
E	There is no doubt of it ;		<i>Non est dubium;</i>
	begin <i>Francis.</i>		<i>Incipe Franciscè.</i>
F	The Nouns of the third		Tertiæ declinationis nomi-
	declension, &c.		na, &c. Col.



## Col. 72. H. I.

Will you repeat with me?  
Why so quickly?

For fear lest the Moni-  
tor should find us pra-  
ring, or idle.

Come on, let us repeat; but  
whether shall begin?

I, because I am the Victor.  
Say then.

*Prudens*, A Noun Adje-  
ctive is thus declined in-  
to genders.

*Hic Prudens* of the Masculine Gender.

*Hæc Prudens* of the Feminine Gender.

*Hoc Prudens* of the Neuter Gender.

The same Noun is thus de-  
clined into cases.

Sing. Nom. *hic*, *hæc* & *hoc*  
*Prudens*.

Gen. *Prudentis*.

Dat. *Prudenti*.

Acc. *Prudentem* & *Prudens*,  
&c. usque ad finem.

## Col. 73. L. M.

Why are you idle?

I am not idle at all.

What are you doing then?

I am thinking upon say-  
ing my lesson.

And I am doing so too,  
let us repeat together.

## Col. 72. H. I.

Vísne repetere mecum?  
Cur tam citó?

*Nè observator nos deprehen-  
dat garrientes, aut oti-  
osos.*

*Agé repetamus; sed uter  
incipiet?*

*Ego quia victor sum.*

*Dic igitur.*

*Prudens*, Nomen Adjecti-  
vum, sic declinatur in  
genera.

*Hic prudens*, g. m.

*Hæc Prudens*, g. f.

*Hoc Prudens*, g. n.

*Idem nomen sic declinatur  
in casus.*

And so on quite to the end.

## Col. 73. L. M.

*Cur tu es otiosus?*

*Non sum omnino.*

*Quid agis igitur?*

*Cogito de lectione reddenda.*

*Ego quoque id ago; repe-  
ramus uná.*

M Be it so ; but what course shall we take ?

L Do you play the Masters part, and I will play the Scholars.

M I like the motion very well, but be not too sharp with me.

L Do not fear, you have known me sufficiently.

M I have known you.

L Decline *Lego* in the Infinitive mood.

M The present tense and præterimperfect tense of the Infinitive mood, *Legere*.

The præterperfect tense and præterpluperfect tense, *Legisse*.

L Go on.

M I pray you, Master, let me take my breath a little.

L Well, I give you leave; have you breath enough ?

M Enough.

L Go on now.

M The future tense of the Infinitive Mood *Leturum esse*.

The Gerunds, *Legendi*, and so to the end.

L I am glad you have done your business so well.

M And I am glad for my own

L But God must have the thanks.

M You say well ; I wish you speak from your heart.

Truly I do speak from my heart.

Fiat ; sed quam rationem tenebimus ?

10 Age tu præceptoris partes, ego discipuli.

Valde placet mihi conditio, sed ne sis mihi austerior.

15 Ne timeas, nosti me satis.

Novi.

Declina *Lego*, in modo Infinitivo.

20 Infiniti modi tempus præsens & præteritum imperfectum, *Legere*.

Præteritum perfectum & plusquam perfectum, *Legisse*.

25 Perge.

*Sine me paulisper respirare, quæso, præceptor.*

30 Agè, sino; satisne respirasti ?

Satis.

Perge nunc.

35 Futurum indefinitum, *Leturum esse*.

Gerundia, *Legendi*, &c. ad finem usque.

*Gaudeo te rectè fecisse officium tuum.*

40 Ego verò mihi gratulor.

Sed esto Deo gratia.

Rectè dicis, utinam ex animo !

45 Ex animo certè !

It is well, let us give over ;  
I perceive the Master is  
coming.

M See where he is, he is  
just here.

Col. 74. N. O. P. Q. R.

N O ho boyes we are five of  
us here, let us repeat to  
dayes Verb, as we use  
to do before the master.

O No body ( as I suppose )  
will speak against it.

P Who should speak against  
it ?

Q It is a matter that con-  
cerns us all.

R Begin then, *Nicholas*, you  
that sit uppermost.

N The present tense of the  
Operative and Subjun-  
ctive Mood.

O Audia,

P Audias,

Q Audiat.

R Audiamus,

N Audiatis,

O Audiant.

The præter imperfect tense.

P Audire,

Q Audires,

R Audiret.

N Audiremus,

O Audiretis,

P Audirent.

The Præterperfect-tense.

Bene habet desistamus; sen-  
tio præceptoris adventum.

Eccum adest.

Col. 74. N. O. P. Q. R.

Heus pueri, nos hic sumus  
quinque : repetamus ho-  
diernu<sup>n</sup> Verbum, ut sole-  
mus coram præceptore.

Nemo ( ut opinor ) contra-  
dicet.

Quis contradicet ?

Nostra omnium res agitur.

Incipe igitur, *Nicolae*, qui  
primus sedes.

Operativi & Subjunctivi  
Modi Præsens.

Præteritum Imperfectum.

Præteritum perfectum.

P	<i>Audiverim</i>		
Q	<i>Audiveris</i>		
R	<i>Audiverit</i>		
N	<i>Audiverimus. &amp;c.</i>	30	
	They go in order unto the end of the Verb.		Usque ad finem verbi per- gunt ordine.
<hr/> Col. 75. S. T. U. <hr/>			<hr/> Col. 75. S. T. U. <hr/>
S	This day is holy day with us, and we have played enough already.	5	<i>Hic dies nobis est feriatuſ,</i> <i>&amp; jam ſatis luſimus.</i>
T	Enough I think.		<i>Satis opinor.</i>
S	Are you content then we should confer about our ſtudies for our minds ſake?	10	<i>Vultis ergò ut animi gratiâ conferamus de ſtudiis no- ſtris?</i>
T	Truly you will do me a curteſſe.		<i>Sanè mihi gratum feceris.</i>
U	And me a very great cour- teſſe.	15	<i>Mihi verò gratiſſimum.</i>
T	But what ſhall we treat of?		<i>Sed quid tractabimus?</i>
S	Let us try how to decline ſome verb both in Latin and Engliſh.	20	<i>Tentemus declinare ali- quod verbum Latinè ſi- mul &amp; Anglicè.</i>
U	Begin you then, becauſe you ſet us on.		<i>Incipe igitur, quia nos pro- vocâſti.</i>
S	I will do ſo, becauſe you like to have it ſo.		<i>Faciam, quando ita placet vobis.</i>
T	Let us hear.	25	<i>Audiamus.</i>
S	The indicative mood præ- ſent tenſe.		<i>Indicativi modi præſens tempus.</i>
	Sing. <i>Doceo</i> I teach.		
	<i>Doces</i> thou teacheſt.		
	<i>Docet</i> , he teacheth.		
	Plur. <i>Docemus</i> , we teach.	30	
	<i>Docetis</i> , ye teach.		
	<i>Docent</i> , they teach.		



T	The Præterimperfect tense.		Præteritum imperfectum.
S	Sing. <i>Docebam</i> , I did teach. <i>Docebas</i> , thou didst teach. <i>Docebat</i> , he did teach.	30	
	Pl. <i>Docebamus</i> , we did teach. <i>Docebatis</i> , ye did teach. <i>Docebant</i> , they did teach.		
U	The Præterperfect tense.		Præteritum perfectum.
S	Sing. <i>Docui</i> , I have taught. <i>Docuisti</i> , thou hast taught. <i>Docuit</i> , he hath taught.	35	
	P. <i>Docuimus</i> , we have taught <i>Docuistis</i> , ye have taught.		
	<i>Docuerunt</i> vel } they have <i>Docuere</i> } taught.	40	Aliter, Anglicè.
	On another fashion in English.		
	I have taught.	45	
	Thou hast taught.		
	He hath taught.		
	We } Ye } have taught. They }	50	
T	The Præterpluperfect tense.		Præteritum plusquamperfectum.
S	<i>Docueram</i> , I had taught. <i>Docueras</i> , thou hast taught.		
	And so they go on as far as they think good.	55	Sic pergunt quatenus placeat.



The Second Book  
of School-Collo-  
quies.

Col. 1. Cornelius  
Martialis.

C **W**hat are you rea-  
ding?

M A Letter.

C From whom?

M From my Father.

C When did you receive it?

M Yesterday in the evening.

C Who brought it?

M I know not.

C Do you not know?

Who delivered them to  
you?

M A Wench from the Highlan

C Whence are they daret?

M From *Paris* I believe.

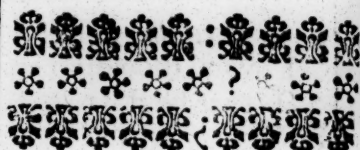
C What day?

M I had no mind to look in-  
to it yet.

C Verily I have interrupted  
you.

M It makes no great mat-  
ter, I am not so shren x'd

C Come on, read your Letter



Colloquiorum Scho-  
logicorum Liber  
secundus.

Col. 1. Cornelius.  
Martialis.

**Q**uid legis?

Literas.

A quo?

A Patre.

Quando accepisti?

Heri vesperi.

Quis attulit eas?

Nescio.

Nescis?

Quis tibi reddidit eas?

10 Ancilla quædam à caupone.

Unde sunt datæ?

Literæ à credo.

Quo die?

Nondum libuit inspicere.

15 Nempe ego te interpellavi.

*Parum refert, non adeo sum  
occupatus.*

20 Agè perlege tuam Epi-  
and

M and I will fall to my  
Book in the mean time.  
And I will do so too by  
and by.

Col. 2. *Musicus.*  
*Heraldus.*

M How goes your business  
at Lyons ?

H I know not; we have heard  
nothing now this good  
while.

M Hath your brother writ no-  
thing ?

H He hath sent no Letters  
this two moneths, that  
my Father hath seen.

M Perhaps he is sick.

H No indeed; for the carriers  
do often bring us com-  
mendations from him.

M I am glad to hear he is  
well: I love him dearly  
because he was a most  
sweet school-fellow of  
mine.

H And he ( as I think ) loves  
you too.

M Truly I make no questi-  
on of it: But time calls  
us.

H Let us go into the School.  
Let us make haste. The  
Bell is now a-calling.

*stolam, ego interim, stu-  
debo.*

*Ego quoque mox idem faci-  
am.*

Col. 2. *Musicus.*  
*Heraldus.*

*Quo in statu sunt res vestrae  
Lugdunenses ?*

*Nescio ; jam pridem nihil  
audivimus.*

5 *Nihilne scripsit frater tuus ?*

*Post menses duos nihil lite-  
rarum misit, quod viderit  
pater.*

10 *Fortasse aegrotat.*

*Minimè verò : nam tabel-  
larii saepe nobis salutem  
nunciant verbis ejus.*

15 *Libenter audio, illum rectè  
valere : valde eum dili-  
go, quia fuit mihi suavif-  
simus condiscipulus.*

20 *Ille ( ut opinor ) te vicissim  
diligat.*

*Id verò mihi non est dubium.  
Sed nos hora vocat.*

25 *Eamus in auditorium.  
Maturemus. Jam recitatur  
Catalogus.*

Col.

The Monitor.

Briscantel.

- Now that the Master's absent, boys forbear  
To talk such words, as God may much offend.
- M Trear rather of your Books and honest things:  
1. And use such words as thereto fitly tend.
- Run often over what you are to say,  
The Master cannot very like be by:
2. Learn well to trace the steps of honest men,  
I wish sweet pleasures draw you not away.
- Lo! I forewarn you, trifle not your time;  
Left you for doing so be whip't full sore.  
See, I the Monitor do give you warning fair,  
3. Let none that's whip't lay th' blame on me therefore.
- F Say you no more here's none but will obey,  
4. For God himself's a Monitor to us;  
And his dear Son, whose name is Jesus Christ,  
And that good Spirit which daily keeps us thus.
- M From whom so quick an answer could I wish?  
5. Who's he that speaks as from an Angels quill?  
How should I name thee! best of all our form;  
For heavenly ditties from thy lips distil.
6. I cannot make a verse *ex tempore*,  
But thought afore-hand what I now did say,  
B If you did think before, how come you now,  
To make good verses without stop or stay?
- M Because your verses have inflam'd me so,  
7. That now, me thinks, I could the wild beasts move,  
B But why do you so highly me commend?  
Glory is chiefly due to God above.
8. And I could wish we had both speech and leisure,  
And that our mouths to's praises opened were.  
But since 'tis time to pray with word and spirit,  
And that the Master call's more I forbear.



- Ob Col. 3. *Observator.* *Briscantellus.*  
 1. Desinite, O pueri, garrere, absente Magistro,  
 Verba, quibus summus læditur ille Pater.  
 De studiis potius tractate, & rebus honestis :  
 Discite sermones, aptaque verba loqui.
2. Discite & inter vos reddenda revolvere sæpe :  
*Doct̃or enim pueris semper adesse nequit.*  
 Discite sectari vestigia certa bonorum ;  
 Oria vos fallant blanda, cavet̃, precor.
3. En ! ego præmoneo, vos ne delectet abuti  
 Tempore ; ne tergum verbera dura premant.  
 Ecce iterum vobis morum prædico magister,  
 Si quis erit cæsus, ne mihi det vitio.
- B. Desine plura loqui, nemo parere recusat :  
 4. Est monitor nobis optimus ille Pater,  
 Illiusque Patris natus, cui nomen Iesus,  
 Et qui nos renovans Spiritus intus alit̃.
- O. Quem mihi sperassem tam respondere paratum ?  
 5. Quis puer angelicos mittit ab ore sonos ?  
 O quàm te memorem, nostra doct̃issime classis !  
 Nam tibi divinum carmen ab ore fluit.
6. Non sum tam felix ut fundam ex tempore versus :  
 Sed modò quæ dixi præmeditatus eram.
- E. Si meditatus eras, qui nunc tam fundis apertè  
 Castalios latices, quis furor ille novus ?
7. Nam tuæ me tantis moverunt carmina flammis,  
 Ut mihi nunc videar posse movere feras.
- E. Sed cur immeritum tantis me laudibus effers ?  
 Est tribuenda uni gloria summa Deo.
8. Atqui utinam eloquium nobis, spatiumque daretur,  
 Et nostra in laudes solveret ora suas.  
 Sed quia tempus adest ut voce & mente precemur,  
 Idque jubet Doct̃or ; desino plura loqui.

Col. 4. *The Monitor. A boy.*

- O What are you doing?  
 P I am writing.  
 O What are you writing?  
 P Sentences.  
 O What?  
 P Out of the new Testament.

- O It is well done of you.  
 Whence had you them?

- P The Usher dictated them  
 to us.

- O When?

- P Yesterday.

- O At what time of the day?

- P At noon.

- O Where?

- P In the Court-yard.

- O Who were there?

- P All those in the house, except the first and second  
 boys.

- O Where were they?

- P In the common hall.

- O What did they?

- P They disputed.

- O Farewel, and follow your  
 writing.

Col. 5. *The Monitor.  
 Boys chatting.*

- O What are you doing here  
 boys?

~~Whethinks~~ you are chat-  
 ting and trifling.

- P You are deceived your  
 noses=beards, for we are  
 repeating together.

Col. 4. *Observator. Puer.*

*Quid agis?*

*Scribo.*

*Quid scribis?*

*Sententias.*

5 *Quas?*

*Ex novo Testamento.*

*Bene facis.*

*Unde habuisti?*

10 *Hypodidasculus dictavit  
 nobis.*

*Quando?*

*Heri.*

*Quota hora?*

15 *Meridie.*

*Ubi?*

*In area.*

*Qui aderant?*

20 *Omnes domestici, præter  
 priores & secundos.*

*Ubi erant illi?*

*In aula communi.*

*Quid agebant?*

25 *Disputabant.*

*Vale, & perge scribere.*

Col. 5. *Observator. Pueri  
 garrientes.*

*Quid vos hic agitis, pueri?*

*Mihi videmini garrere, &  
 nugas agere.*

*Longè falleris, nam repēti-  
 mus unā.*

5

What

O What about.

P The irregular verbs, that which we are to say at three of the clock.

O Ye do well.

P Will you hear our discourse?

O Nay, go on.

I have a greater piece of business in hand.

I will go set springs for magpies & Jack-daws.

P You shall find a great many in the yard in the sunshine.

O There is a prey provided for my nets.

Col. 6. The Monitor.  
Boys prating.

O Aha! see now you are caught; do you not confess it?

P Truly we confess it ingenuously, but we spake no words that have any hurt in them: I pray thee good Nicholas, do not set us down.

O What did you prate about? I heard something but I know not what, it was about breakfast.

P That is it, we spake about our breakfast in the morning, because the servant did not give it us in time.

O I think that was it; nor is there any great harm

*Qua de re?*

De verbis anómalis, id quod reddendum est horâ tertiâ.

10 Bene fácitis.

Vis audire nostrum colloquium.

Imò, pergite.

Majus opus moveo.

15 Volo tēdere láqueos picis & graculis.

In area multos ad solem invenies.

20 Retibus est illic præda parata meis.

Col. 6. Observator. Pueri garrientes.

5 Atat! ecce nunc capti estis; non fatēmini?

10 Certè fatēmur ingenuè; sed non dicebamus mala verba; quæso te, mi Nicolae, ne velis notare nos.

15 Quid garriebatis? Audiui nescio quid, de jentaculo.

20 Illud est, loquebamur de jentaculo matutino, quia famulus non dederat nobis in tempore.

Puto id fuisse; nec certè est hvalde magnum malum  
truly

- in it truly, but that they are idle words.
- P But we talkt in Latine.
- O I heard you, but it was no talking time.
- For (as you know) this small time after drinking ought to be very precious with you, seeing it is devoted for study, to wit that every one may carefully get himself ready to say those things to the masters which they appointed.
- Do not I say true?
- P Truly you say true; we ought to read together out of the Testament, what we must say by and by: but I pray you, most sweet *Nicholas*, pardon us, we shall be wiser hereafter; and we shall be careful to do our duty.
- O If you will do so, the Master will love you with all his heart.
- Do you not see how he loves good boys, and them that ply their books?
- Neither doth he only love them, but commends them also, and rewards them.
- P We know that, and have every day experience of it.
- O Remember then, and be as good as your word.

lum, nisi quod sunt otiosa verba.

Sed Latine loquebāmur.

Audivi, sed non erat fabulandi tempus.

Nam (ut scitis) hoc pusillum temporis à merenda debet vobis esse valde pretiosum, quum sit dicatum studio scilicet, ut se diligenter quisque præparet ad reddenda magistris ea quæ præscripserint.

Nonne verum dico?

Certè verum dicis; debuissemus legere simul de Testamento, quæ mox oportebit reddere; sed ignosce precor suavissime *Nicolae*, posthac erimus prudentiores, & officium nostrum diligenter faciemus.

Si sic feceritis, Preceptor vos amabit tanquam minima sua intestina.

Nonne videtis quemadmodum diligit bonos pueros & studiosos?

Nec amat solum, sed etiam laudat, & præmiolis afficit.

Ista scimus, & quotidie experimur.

Ergo metmentore & promissa facite.

et ill



P Will you say nothing of  
this fault then ?

O I will say nothing ; but on  
this condition, that you  
take heed of offending  
again.

P We will take heed, by help  
of Christ.

Col. 7. The Monitor. A Boy.

N Where is your brother ?

P He is just now gone home.

N Why so ?

P To fetch us some meat.

N What need of meat have  
you now ?

P Against our Fever.

N Have you not it in your  
chest ?

P No.

N Why not ?

P Because my mother doth  
not use to give us meat  
but for the present.

N Because forsooth she knows  
you are greedy-guts.

P How are we greedy-guts ?

N Because, perhaps you de-  
bour that at one meal  
which was given you  
for three.

P Hold your tongue. I will  
tell my brother that you  
call us greedy-guts.

N Hold you your tongue. I'll  
tell the Master that your  
brother doth nothing but  
run up and down.

*Tacebis igitur hanc culpam*

55 *Tacebo, sed eâ lege, ut ca-  
veatis recidere.*

*Cavēbimus, Christo favente.*

Col. 7. Nomenclator. Puer.

*Ubi est frater tuus ?*

*Modò ivit domum.*

*Quid cò ?*

5 *Petitum nobis opsonium.*  
*Quid nunc opus est opso-  
nio ?*

*In merendam.*

10 *An non habetis in arca ve-  
stra ?*

*Non.*

*Quid ita non ?*

15 *Quia mater non solet nobis  
dare opsonium, nisi in  
presens tempus.*

*Nempe quia novit vos esse  
gulosos.*

*Quomodo gulosi sumus ?*

20 *Quia fortasse uno convivio  
devoratis quod in tres da-  
tum fuerat.*

*Tace. Ego dicam fratri, te  
vocare nos gulosos.*

25 *Tace. Ego dicam præcep-  
tori, fratrem tuum nihil  
aliud quàm discurrere.*

- P But he uses not to go forth  
without the masters  
leave. 30
- N But he consens the ma-  
ster.
- P How doth he consen him?
- N For it is not the masters  
meaning, that he should 35  
go out three times a day.
- P Let him come, you shall  
see what answer he  
will make you?
- N Nay, let him see what an- 40  
swer he can make the  
Master.

---

Col. 8. Pastor. Longinus.

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- P Is your brother come from  
Lyons?
- L He is come already, about  
yesterday noon.
- P Did he bring you no let-  
ter? 5
- L None at all.
- P What did he tell you  
then by word of mouth?
- L That all were well.
- P What said he, especially 10  
about your father?
- L He says that he by Gods  
blessing, is now quite  
shift of his fever, & that 15  
he begins to recover  
strength by little & lit-  
tle.
- P Truly I am glad; and I  
pray God he may shortly  
recover his former 20  
health; but why hath he

Atqui prodire non solet,  
nisi cum bona venia præ-  
ceptoris.

Atqui præceptorem fallit.

Quomodo fallit eum?

Non enim mens est præ-  
ceptoris ut ter quotidie  
prodeat.

Sine illum venire, videbis  
quid respondeat.

Imo videat quid præceptor  
respondeat.

---

Col. 8. Pastor. Longinus

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Frater tuus venitne Lugdu-  
no?

Jam venit heri ante meri-  
diem.

Nihilne literarum tibi attu-  
lit?

Nihil.

Quid igitur nunciavit?

Prospera omnia.

De patre quid narrat po-  
tissimum?

Ait illum, Dei beneficio  
jam planè febris carere &  
paulatim convalescere. 15

Gaudeo sane; Deumque  
precor, ut pristinam  
letudinem brevi recipi-  
ret; sed cur ille, ut lo- 20

writ nothing to you, as  
he is wont to do ?

L My brother said he was  
not able to writ. 25

P Why so ?

L Because he was not lu-  
sty enough.

P It is no wonder, seeing he  
hath been so sore sick, 30  
so long : but hath he sent  
you nothing ?

L Yes, money.

P Ho brave, there is no news  
more welcome. 35

L So folks say.

P But you make answer, as  
though you heard a tale.

L But I hear that which is  
worse.

P What is that ? 40

L An errant lye.

P Have I told a lye ?

L I do not say you lyed, but  
you spake an untruth.

P I do not understand what  
you would say. 45

L I will endeavour that  
you may understand.

P I pray thee do so.

L If no news be more plea-  
sant than that of money  
brought us, what then  
is the Gospel of Christ? 50

What is more pleasant  
news than the grace  
of God, which Christ  
brought us by the Gos-  
pel?

P I confesse, nothing is 60

let, nihil ad te scripsit ?

Negat frater eum potuisse  
scribere.

Quid ita ?

Quia nondum satis erat con-  
firmatus.

Nihil mirum, quum tandiu  
tam graviter arotaverit;  
sed ille nihil ad te misit ?

Imo pecuniam.

Euge, nullus est jucundi-  
or nuncius. 35

Ira aiunt.

Tu vero sic respondes qua-  
si fabulam audias.

Quin pejus audio.

Quidnam ? 40

Merum mendacium.

Egone mentitus sum ?

Non dico te esse mentitum,  
sed falsum dixisti.

Ego quid dicas non intel-  
ligo. 45

Dabo operam ut intelligas.

Obsecro te.

Sinullus est jucundior nun-  
cius quam de allata no-  
bis pecunia, quid ergo  
est Evangelium Christi? 50

Quis est jucundior nuncius  
quam gratia Dei, quam  
Christus attulit nobis  
per Evangelium. 55

Fateor nihil esse jucundius  
Evangelio, iis dumtaxat  
H 4 more

- more pleasing than the Gospel, to them only that believe it, and embrace it from their heart.
- L Truly I mean so.
- P But I spake concerning humane and earthly matters and you presently step up into Heaven.
- L So good preachers use to do.
- P I did not think you had been such an able Divine.
- L I said nothing, but that which is thread-bare & common.
- P I wish it were so common and usual, that all men would believe in Christ.
- L All men will never believe.
- P What doth hinder?
- L Because many are called, but few are chosen, as Christ himself witnesseth.
- P But that I may hold you no longer, can you help me to speak with your brother a word or two?
- L I can scarce do it.
- P Why so?
- L For he hath a great many things in charge from our father, in minding of which he is wholly taken up.
- P Will he not sup at home,
- qui credunt ei, & ex animo amplectuntur.*
- 60 *Equidem sic intelligo.*  
At ego loquébar de humanis & terrénis rebus, tu verò ad cœlum statim ascendisti?
- 65 *Ita solent boni concionatores.*  
Non putábam te esse Theologum maturum.  
Nihil dixi, nisi quod est tritum & in medio positum.
- 70 *Utinam illud adeò vulgare & protritum foret, ut omnes in Christum crederent!*  
*Nunquam credent omnes.*
- 75 *Quid prohibet?*  
*Quia multi sunt vocati, pauci verò electi, sicut Christus ipse testatur.*  
*Sed ne te diutius teneam, potesne facere ut fratrem tuum paucis conveniam?*
- 80 *Vix possum.*  
*Quid ita?*  
Nam habet à patre nostro mandata plurima, in quibus curandis totus est occupatus.
- 90 *Nonne cœnabit domi,*  
at



at your house?

I think he will sup there.

I will go then about supper time.

Come I pray you and you shall sup with us all under one.

I do not say nay.

Fare you well in the meantime, but see you think on it to be there in time.

At what a clock?

Before six.

It is a very convenient time for me.

Col.9. Vignolius. Angelinus.

I pray thee, Angelinus, stitch me this paper together.

Why do you pray me? It is none of my trade,

And yet you often stitch for others.

How many sheets have you?

Eight: but they are folded already, they want but only sewing in parchment.

What will you give me, if I stitch them for you?

I have nothing that I can give you: for I have no money.

Then seek you another workman: for I will not do it for nothing.

My Angelinus, you are such

apud vos?

Cœnabit, opinor.

Ibo igitur sub horam cœnæ.

Veni, precor, & eadem opera nobiscum cœnabis.

Non recuso.

Interim vale sed fac memineris adesse tempore.

Quota hora?

Ante sextam.

Hora est mihi commodissima.

col.9. Vignolius. Angelinus

Rogo te, Angeline, compinge mihi hanc chartam.

Quid me rogas? non est ars mea.

Et tamen sæpe compingis aliis.

Quot habes schedas?

Octo: sed jam sunt complicatae, tantum restat insuere membrana.

Quid dabis, si tibi compégero?

Nihil habeo quod possum dare; nam pecunia nulla mihi est.

Ergo quære tibi alium opificem, non enim gratis faciam.

Mi Angeline, tu es tam

- a good boy, and will you deny me such a small matter?
- A Do you know what the Proverb says?
- V What Proverb do you mean?
- A Claw me and I will claw thee, i.e. One good turn bids another.
- V What means this.
- A Give something, if you would receive any thing.
- V If I had any thing, truly I would give it you with all my heart.
- A Give me your bever.
- V My bever? wo is me poor boy! what should I eat?
- I had rather give you my cap if I durst.
- A Your Bever is but a small matter.
- V But I am very hungry
- A What is the reason?
- V Because I had nothing to my dinner but a piece of bread, and three or four walnuts.
- A How now; what was the reason?
- V Because my mother was from home.
- A Who then gave you your Bever?
- V She.
- A But you said she was out of the way.
- bonus, denegabis mihi rem tantillam?
- Scin' tu quid habet proverbium?
- 25 Quod proverbium dicis?
- Manus manum fricat.*
- 30 Quid hoc tibi vult?
- Da aliquid, si quid velis accipere.*
- Si quid haberem, certe libenter darem.*
- 35 Cedo merendam tuam. Merendam? ah me miserum! quid ederem?
- 40 Mallem dare pileum, si auderem.
- Merenda tua parva res est.
- Sed vehementer esurio.*
- 45 Quid causæ est?
- Quia nihil prandi nisi frustum panis, & tres aut quatuor juglandes.*
- 50 Eho; quid causæ fuit?
- Quia mater domo aberat.*
- Quis ergo tibi dedit merendam?
- 55 Ipsa.
- Atqui dicebas eam abfuisse,
- It

V It is true; for she was out of the way at dinner-time, & she came not again, till a little before bever-time.

A Did you eat nothing at home before you came to the school?

V Nothing.

A Why not?

V Because I was afraid I should not be there in time.

A The sound of the bell should give you sufficient notice.

V But we seldom hear it from our house.

A Why so?

V Because it is too far off from this school.

A Are all those things true which you tell me?

V They are true indeed, Angelinus.

A Come on give me your paper, I will make thee a neat book; do you in the mean time eat your bever.

V I will ask my mother a double, which I will give you.

A See you ask not, I will have nothing: but I would rather give you something if you stood in need.

V I thank you.

Verum est; aberat enim tempore prandii, nec rediit, nisi paulo ante merendam.

60 Nihilne edisti domi, antequam in ludum venires?

Nihil.

Cur non?

65 Quia timebam non adesse in tempore.

Tintinnábuli sonitus te satis admonere debet.

70 Sed raro audimus è nostris ædibus.

Quid ira?

Quia longè nimis ab hac schola distat.

75 Sûntne vera ista omnia, quæ mihi narras?

Vera profecto, Angeline.

80 Age da mihi tuam chartam, ego tibi compingam elegantem libellum: tu interim ede merendam tuam.

85 Ego petam à matre sextantem, quem dabo tibi.

Cave petas, nihil volo; quin potius darem tibi, si egeres.

90 Ago tibi gratias.

- A Did you not think that I demanded your breakfast?
- V Truly I thought so.
- A But I spoke in jest.
- V Why so?
- A That I might hear you talk a little in *Latine*. For I am glad you learn well?
- V What did you buy this paper for?
- V I gave three half pence for the book.
- A You have bought it well. It is good paper, but you have not folded it well. Have you any parchment?
- V Look where it is for you
- A It is well; I will dispatch it sooner than you can eat your beer.
- V I will give you most hearty thanks, my Angelinus.
- A You speak honestly, but remember child that you always live in the fear of the Lord, that you be diligent to obey your mother, that you come constantly to the school that you ply your book, that you do not keep company with them that are naught & rude; lastly do good to whom you shall be able, as you see I have done to you: do you understand me?
- Nonne putabas me scribē petere abs te merendam? Profecto sic putabam. Atqui dicebam joco. Quamobrem? Ut paulisper audirem te *Latine fabulari*. Nam quod bene discas gaudeo.
- Quanti emisisti chartam hanc?
- 95 Dedi pro codice *assem cum semisse*. Non emisisti male. Bona est, sed non recte complicasti.
- 100 Habes membranam? Ecce tibi. Bene res habet; ego citius confectero quam tu merendam perderis.
- 105 Habēbo tibi maximam gratiam, mi Angeline.
- 110 *Honestē loqueris*; sed memento, fili, ut semper *viuas in timore Domini*, diligenter obedias matri, sis frequens in schola, diligens in studio, nē verferis cum pravis ac dissolutis; denique, quibus poteris bene facito, quomodo vides me fecisse tibi: intellexistū?
- 115



V Very well.  
A See then that you often  
call it to mind.  
V I will do so, God willing.  
A Eat now at your leisure.

Col. 10. *Divinus. Albus.*

D What did your mother  
give you for your drink-  
ing?

A See.  
D It is flesh, but what is it?

A Beef.  
D Whether fresh or salt?  
A It is powdered beef.  
D Whether fat or lean?  
A Ho you cormcomb, do you  
not see it is lean?

D Had you not rather it were  
Meal or Mutton?

A Both is good, but of all  
kinds of meat, I like  
kinds flesh the best, es-  
pecially roasted.

D Oh you sweet-toothed  
Boy, are you so dainty  
mouthed?

A I speak as I think, for  
we must not lie.

D God forbid we should lie  
For we are the sons of God  
and the brethren of  
Christ who is the truth it  
self, as he speaking of  
himself doth witness.

A But to the matter, I love  
Doth too very well.

Optimé.  
20 Fac igitur ut sæpe recor-  
deris.  
Faciam, Deo volente.  
Ede nunc otiose.

Col. 10. *Divinus. Albus.*

Quid tibi dedit mater in  
merendam?

Vide.  
Caro est, sed quænam?

Bubula.  
10 Utrum recens an salsa?  
Est bubula salita.  
Utrum pinguis, an macra?  
Eho inepte, non vides ma-  
cram esse?

15 Annon malles esse vituli-  
nam aut vervecinam?  
Uttraque bona est, sed in  
omni genere sapit mihi ha-  
dina, præsertim assa.

20 Hem delicatule, tamne palā-  
tum doctum habes?

Dico ut sentio, nec enim est  
mentiendum.

25 Absint à nobis mendacia:  
sumus enim filii Dei, &  
Christi fratres, qui est  
ipsa veritas, ut ipse de  
se loquens testatur.

30 Sed ad re<sup>ra</sup>, Suillâ quòque  
vescor libenter, modico  
when

when it is cogged with a little salt, & well boyled.

D O the wonderful grace of God, who vouchsafes to us so many kinds of meat, and so good ?

A How many poor folk do you think there are in this City, that live only upon barley bread, and yet have not their belly full of it ?

D I make no question, but there are a great many, especially in such a dearth of victuals.

A Therefore what thanks ought we to give God, what praise ought we to sing to him in such abundance of good things ?

D Therefore let us highly extoll his benefits every where ; and in the interim let us pray, that he would pity the want of his poor servants.

A I wish that he would thoroughly move our hearts thereunto by his holy Spirit.

D So pray I,

Col. II. Erasmus. Bessoni

E Why do you laugh ?

B I know not.

E Do you not know ?

*sale aspersa, & bene cocta.*

O mirificam Dei gratiam, qui dat nobis tot opsoniorum genera & tam bona.

Quot putas esse in hac urbe pauperes qui solo pane hordeaceo videntur, neque tamen ad saturitatem ?

Non dubito multos esse, tantâ præsertim annonæ caritate.

Itaque nos in tanta rerum bonarum copia, quantas Deo gratias agere debemus quas laudes illi dicere ?

Ejus igitur beneficia magnificè ubique prædicemus, atque interim precemur, ut pauperum suorum miseretur inopie.

Utinam ipse corda nostra suo Spiritu ad eam rem penitus afficiat.

Ita precor.

Col. II. Erasmus. Bessoni

Quid rides ?

Nescio.

Nescis ?

It is a great sign of folly.

Magnum signum stultitiæ.

B Do you call me foolthen?

5 Me igitur stultum vocas?

E No indeed, but I tell you,  
it is an argument of a  
fool, when one laughs  
and knows not why  
he laughs.

10 Minimè vero, sed dico tibi  
argumntum esse stultitiæ  
cum quis ridet, & nescit  
causam ridendi.

B What is folly?

Quid est stultitia?

E If you diligently turn over  
your *Cato*, you shall find  
what you enquire after.

15 Si diligenter evolvas *Cato-*  
*nem* tuum, istud quod  
quæris invenies.

B I have not my *Cato* now,  
and I will do another  
business.

Nunc non habeo meum  
*Catonem*, & volo aliam  
rem agere.

E What business have you?

Quod habes negotium?

B I have something to  
learn out of the grounds  
of Grammar.

20 Habeo ediscere aliquid de  
rudimentis.

E In the mean time you do  
seek to talk you little fool.

Interim quæris fabulari in-  
eptule.

B Tell me I pray thee, that  
in *Cato* concerning folly.

25 Dic mihi quæso de stultitia  
in *Catone*.

E It's chiefest wisdom folly for  
to feign in time conveni-  
ent.

Stultitiam simulare loco  
prudentia summa est.

B Have you not learnt this?

Anne hoc didicisti?

E Yes but I did not call it  
to mind.

30 Immo sed non recordabar.

B When you shall beat home,  
look upon your book.

Quum domi eris, inspice  
librum tuum.

E O what great thanks I  
give you!

O quantas gratias ago ti-  
bi!

E I will propound that que-  
stion to some body, that  
will not be able to an-  
swer me, and so he shall  
be capir.

35 Ego proponam alicui  
istam quæstionem, qui  
non poterit mihi respon-  
dere, & sic erit victus.

Hold

- E Hold your peace, boy, 40 Tace, puer, tace & stude,  
hold your peace, and ply ne vapules.  
your back, lest you be  
whipt.
- B I do not greatly care; I Non multum curo: ego fere  
can almost say my les- teneo praelectionem.  
son.
- E Unless you hold your 45 Nisi taceas dicam observa-  
peace I will tell the Mo- tori, qui te statim nota-  
nitor, who will present- bit.  
ly set you down.
- B Carry, tarry, I will say 50 Mane, mane, nihil dicam  
no more. amplius.  
Sed memento id quod dixi  
tibi.
- E But remember what I 55 Quidnam est?  
told you. Ne rideas unquam sine  
causa.  
Sed ridere non est malum.
- B What is that?
- E That you never laugh un- 60 Non dico istud.  
less there be cause. Quid igitur?  
Stultum est sine causa ridere.
- B But it is no harm to  
laugh.
- E I do not say so.
- B What then?
- E It is a fond thing to  
laugh without a cause.
- B Now I apprehend you.
- E Call it often to mind. 65 Nunc intelligo.  
Recordare saepe,

---

Col. 12. Cleophilus.  
Mehisfedech.

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Col. 11. Cleophilus.  
Melchisedech.

---

- C Have you any news?
- M I had a letter from my  
brother that dwells at  
Lyons.
- C When had you it?
- M Yesterday towards night. 5
- C Who brought it?
- M A Fisher-man. Piscarius.

Ecquid habes novi?  
Accépi literas à fratre qui  
Lugduni habitat.

Quando accepisti?  
Hæri sub noctem.  
Quis at ulit?  
Piscarius.

What



C What understood you by  
that letter?

M That all was well there, as  
concerning the Gospel.

C Do you report the truth?  
M Carry, and I will shew  
you the letter it self af-  
ter dinner.

C Truly we have cause to be  
glad for our brethren.  
M I, and to give most hearty  
thanks to our God.

C Truly we ought to do that  
at all times; but now es-  
pecially when we hear  
those things that pertain  
to his glory.

M I wish we may always  
have this in mind!

C Will you acquaint me with  
your letter then?

M As I have promised you.

C After dinner then?

M I, do you make any  
question.

C In the mean time fare you  
well.

M Fare you well, and God be  
with you, *Cleophilus*.

Col. 13. *Israel.*  
*Matthæw.*

Is your brother at home?

Quidnam intellexisti ex  
istis literis?

10 Omnia bene illic habere  
quod ad Evangelium per-  
tinet.

*Verane prædicas?*  
*Expecta*, literas ipsas osten-  
dam tibi à prandio.

Est profectò quod nostris  
fratribus gratulémur.

20 Scilicet, quodque Deo no-  
stro máximas gratias a-  
gámus.

Id quidem præstare debé-  
mus omni tẽpore; sed  
nunc máximè, quum au-  
diámus ea, quæ ad glori-  
am ejus præcipuè pẽrti-  
nent.

Utinam hoc semper habea-  
mus in memória!

Communicábis igitur me-  
cum tuas literas?

30 Ut promisi.

Ergo post prandium?

*Etiám dúbitas?*

35 Intérea vale.

Vale, & salve *Cleophile*.

Col. 13. *Israel.*  
*Matthæus.*

Estne domi frater tuus?

I Why

M Why do you ask that ?  
 I My father would speak with him.  
 M He is not in this town.  
 I Where then ?  
 M He is gone into another country.  
 I When ?  
 M Three days ago.  
 I Whither is he gone ?  
 M To *Paris*.  
 I Which way is he to travel ?  
 M By *Lions*.  
 I Whether went he on foot or on horse-back ?  
 M He rid.  
 I When is he to come back ?  
 M I know not.  
 I But what time did your father appoint him ?  
 M He gave him order to be here the twentieth day of this moneth.  
 I God send him well thither and back again.  
 F So pray I.

---

Col. 14. *Duxus.*  
*Ballinus.*

---

D When will you go home ?  
 B To morrow by Gods help.  
 D Who gave order ?  
 B My father.

Cur istud rogas ?  
 Pater meus volebat eum convenire.  
 Non est in hac urbe.  
 5 Ubi igitur ?  
*Peregre profectus est.*  
 Quando ?  
*Nudius tertius.*  
 10 Quonam ivit ?  
*Lutetiam.*  
*Qua iter facturus est ?*  
*Lugduno.*  
 15 Utrum pedes an eques ivit ?  
*Ivit equo.*  
 Quando est rediturus ?  
 Nescio.  
 20 Sed quem terminum constituit illi pater ?  
*Iussit ut hic adesset ad vicissimum huius mensis diem.*  
 25 Ducat illum Deus, ac reducat.  
 Ita precor.

---

Col 14. *Duxus.*  
*Ballinus.*

---

*Quando profecturus es domum ?*  
*Cras, Deo iuvante.*  
 Quis iussit ?  
 5 Pater.

D But when did he bid you ?

B He writ to me the last week.

D What day did you receive the letter on ?

B On Friday.

D What had your letter in it besides ?

B That all were well, & that the beginning of the vintage would be shortly.

D O happy boy you, that make such haste to the vintage

B Would you have me speak to my father to send for you ?

D What a good turn should you do me !

B But I am afraid he will not.

D Yes, he will be glad, both because of our acquaintance, & because we shall exercise our selves in speaking Latine, and converse sometimes together about our books.

B Oh, I leap for joy every bit of me.

D I pray thee my dear heart have a care of that.

B You shall find it : in the mean time let us beseech God that he would turn our actions and intentions to the glory of his name.

D Thou dost give me good advice, and surely it is good for us so to do.

Quando autem iussit ?

Ad me scripsit superiore hebdomade.

Quo die accepisti literas ?

Die Veneris.

Quid continebant præterea litera ?

Omnes recte valere, Proximis diebus initium fore vindemiæ.

O fortunatum qui vindemiatum properas.

Vis dicam patri meo, ut te accersat.

Quam gratum mihi faceres !

Sed vereor ut nolit.

Imo gaudêbit, cum propter nostram conjunctionem, tum vero quia Latinè colloquendo nos exercebimus, & de studio undè interdum conferemus.

Oh, gaudio totus exilio.

Amabò te, id cura, mi amule.

Seniores : Interim Deum precemur ut dicta & consilia nostra verrat in gloriam sui nominis.

Bene mones & certe ita expedit facere.

Col. 15. Aurelius.  
Lambert.

A Lambert, stay your pace a little : whither are you going so fast ?

L Straight home.

A Why so ?

L My mother would speak with me a little.

A Do not you know why ?

L I know not, unless perhaps she take order to get me some winter cloathes made.

A That is very likely ; for winter is now near at hand.

L Frost and ice too are already seen in some places.

A Within this few days I saw some folks that dwell in the mountains, in the market, who said there fell a great snow this last week, when as here in the interim we saw nothing but misling showres.

L I heard the very same thing too at our house of country folks that brought us wheat.

But I am compel'd to break off discourse, lest my

Col. 15. Aurelius.  
Lambertus.

*Siste parumper gradum*  
Lamberte : quò properas ?

*Reſtâ domum.*

*Quid eò ?*

*Mater vult me paucis con-  
venire.*

*Nescis quamobrem ?*

*Nescio, nisi fortè ut vesti-  
menta hyberna mihi faci-  
enda curet.*

*Iſtud eſt veri-ſimile. Jam  
enim iñſtat hyems.*

*Jam viſa ſunt gelicidia, &  
glacies etiam alicubi.*

*His diebus vidi in foro mor-  
tânos quosdam qui dice-  
bant magnam vim nivium  
decidiſſe ſuperiòre heb-  
domade, quum interea len-  
tas pluuias tantum vide-  
remus.*

*Ego quoque id ipſum audiui  
domi noſtrâ, ex ruſticis,  
qui triticum nobis advex-  
erant.*

*Sed cogor abrumpere ſer-  
monem, ne mihi irâ-  
mo.*



mother should be angry, 35  
with me.

A But hark you, my Lambert,  
bring me some grapes  
from home: for you had  
a very plentiful vintage 40

L I shall bring enow (I hope)  
for us both, unless per-  
chance my mother be an-  
gry with me.

A God forbid that?

Col. 16. Pelignus.  
Bartholomew.

P Whither go you so nim-  
bly.

B To the Barber.

P I will go with you too.

B Have you asked leave?

P I have not asked, but tarry  
for me a little, whilst I  
go and ask.

B Like haste then.

P I will be here again by  
and by.

I am come again.

Let us go just now.

B With what countenance  
did our master entertain  
you?

P Truly with a chearful one.

B He entertained me too  
with the like.

P He doth not use to be an-  
gry with us unless we go  
to him in an unseason-  
able time.

scatur mater.

Sed heus tu, mi Lamberte,  
adfer mihi domo aliquot  
uvas: nam amplissima  
fuit vobis vindemia.

Adferam (ut spero) utri-  
que nostrum affatim, nisi si  
quid fortè mater irata est  
mihi.

Istud avertat Deus.

Col. 16. Pelignus.  
Bartholomæus.

Quonam is tam celeriter?

Ad consorem.

Ego quoque una tecum.

Rogasti veniam?

Non rogavi, sed tantisper  
expecta me dum eo roga-  
rum.

Festina igitur.

Mox rediero.

Redii.

Eamus nunc jam.

Quo vultu te præceptor  
excepit?

Hilari sanè.

Eodem me quoque excé-  
perat.

Non solet irasci nobis nisi  
illum adeamus intempe-  
stivè.

- B What one among a thousand is there that will not take it ill? 25 *Quotusquisque id non agra fert?*
- A Even we that be children, are often angry with our school-fellows when they interrupt our employments, both mean for them they be; but let us not give over; I see the barber in very good time at his shop-door. 30 *Etiā nos qui pueri sumus sapius irascimur condiscipulis, quum studia nostra, quantulacunque sunt, interpellant: sed jam desinamus; optimè Tonso-rem ante officinam video.*
- B It's well, there are none then, that wait there; by this means we may tarry the less while. 35 *Euge, nulli sunt igitur expectantes: ita fiet ut minus diu moremur.*

## Col. 17. A. B.

- A And whither do you go alone?
- B You are ever beginning something with a verse.
- A It is an easie thing to begin a verse, but not so to draw it out to the end

But tell me, whither go you now?

- B Straight to the haven.
- A What business have you at the haven?
- B I am going to see what victuals is brought.
- A Will you have bear your company?
- B I, and guide me the way too, if you think good.
- A I never learned to be a

## Cal. 17. A. B.

- Quò nunc solus abis?*
- Semper à versibus aliquid auspicaris.*
- 5 *Facile est carmen incipere, deducere non item.*

*Sed dic, quò nunc is?*

- 10 *Rectà in portum.*
- Quid in portu habes negotii?*
- Viso ecquid alimenti mihi advectum sit.*
- 15 *Vis me tibi comitem?*

*Imò etiam ducem si tibi ita viderur.*

20 *Nunquam dux esse didici guide*

guide, but I have often  
plaid the companion.

It is nothing to purpose to  
talk much here: let us  
go together.

Let us go indeed: we may  
talk more at large, as we  
walk by the water-side,  
if the ship be not yet  
come up.

What if it be come up al-  
ready?

Yet we might walk abroad  
long enough whilst it is  
unlading.

Col. 18. *The Monitor, the Boy*

Where is Peter?

He is gone abroad.

Whither?

He is gone into the coun-  
try.

With whom?

With his father.

Who came for him?

His fathers man.

When will he come to the  
town again?

About eight days hence,  
he said.

Of whom did he ask leave  
to go away?

Of the under-master.

Why not rather of the head  
master?

He was gone forth about  
business.

sed sæpe egi cõmitem.

Nihil ad rem pertainet plu-  
ribus verbis hic fabulari:  
eamus una.

Eamus sanè: confabulari  
licebit ampliùs, ambulan-  
do, in ripa lacùs, si navis  
non appulsa sit.

Quid si jam appulsa?

Tamen deambulari satis  
diu poterimus, dum exo-  
nerabitur.

Col. 18. *Nomenclator. Puer.*

Ubi est Petrus.

Ivit foras.

Quò?

Abiit rus.

Quicum?

Cum patre.

Quis venerat accersitum?

Patris famulus.

Quando est in urbem redi-  
turus.

Hinc (ut dixit) ad octavum  
diem.

A quo petivit abeundi ve-  
niam?

Ab hypodidascalo.

Cur non potius à Ludima-  
gistro?

Ad negòtia prodierat.

N I am satisfied.

Col. 19. Richard. Niger.

R Whither are you going up?

N Into our chamber.

R Why so?

N To fetch my pen and ink.

R Bring me my girdle all  
under one.

N Where is it?

R Upon my chest.

N I will bring it; but do you  
tarry here for me?

R I will not stir any whi-  
ther.

Col. 20. Lenimus. Gerardus.

L Ho Gerard!

G What would you have?

L You are sent for.

G Who comes to call me?

L Your brother

G Where is he?

L He tarries for you at  
the dooz.

G Are you sure it is my  
brother?

L Why should I not be  
sure?

I saw him, and spake with  
him.

G Truly I will go see what  
the matter is.

Sat habeo.

Col. 19. Richardus. Niger.

Quò ascendis?

In cubiculum nostrum.

Quid eò?

Petitur thecam scriptoriam.

Adfer mihi cingulum eâ-  
dem operâ.

Ubi est?

Super arcam meam.

Adferam, sed tu me hîc ex-  
pecta.

Nusquam moveo.

Col. 20. Lenimus. Gerardus.

Heus Gerarde!

Quid vis?

Accerseris.

Quis me vocat?

Frater tuus.

Ubi est?

Præ foribus te expectat.

Certò scis esse fratrem me-  
um?

Qui ni sciam?

Vidi illum, & sum allo-  
quutus.

Viso sanè, quid sit.



Col. 21. *Putaneus. Vilactus.*

Do you not know that we  
are forbidden to speak  
softly amongst our selves?

How should I but know,  
seeing our Master doth  
so often press upon us  
the reasons of it?

Why then did you do the  
contrary just now?

Because *Isay* began to  
speak to me so.

What then? you should have  
told him of his fault but  
not have done as he did.

I should, but it came not  
then into my mind.

But in the mean time you  
are to be set down.

No surely; unless you will  
be severer than the ma-  
ster himself.

Tell me the reason why.

Because the master forbids  
any one to be set down  
that doth voluntarily  
confess his fault, so his fault  
be not such as is forbid-  
den by the word of God.

Doth not God command  
us to honour our father  
and mother?

That is the fifth Comman-  
dement in the decalogue.

But (as we have it in the  
Catechism) that Com-  
mandement extend  
further.

Col. 21. *Putaneus. Vilactus.*

Nescis vetitum esse ut sub-  
misse loquamur inter nos?

Quid nescirem, cum præ-  
ceptor tam sæpe nobis in-  
culcet ejus rei causas?

Cur igitur modò faciebas  
contrà?

Quia *Isaias* ita me cœperat  
alloqui.

Quid tum? debuisti illum  
admonere, non imitari.

Debui, sed tunc mihi non  
venit in mentem.

Sed interim notandus es.

Minimè verò; nisi vis esse  
ipso præceptore severior.

Dic mihi causam.

Quia præceptor vetat quẽ-  
piam notari, qui sponte  
delictum agnoverit, modò  
ne tale sit factum quod  
verbo Dei interdictum sit.

Nonne à Deo præceptum  
est ut parentibus obedi-  
amus?

Illud est quintum Decalo-  
gi præceptum.

Atqui (ut habemus in Ca-  
techismo) præceptum illud  
patet latius.

For

	For under the name of father and mother it comprehends master and magistrates, and to conclude all those unto whom God himself hath subjected us	35	<i>Nam parentum nomine præceptores complectuntur magistratus, &amp; denique omnes quibus Deus ipse nos subjecit.</i>
V	Truly I do not deny those things which you say to be true; but I had rather ask of the master, than contest with you: otherwise you would draw me into a greater evil, that is the fault of contention, which our master hath much more forbidden.	40	<i>Non equidem nego vera esse quæ narras, sed malo præceptorem consulere quàm tecum disputare; alioquin in majus malum me induceres, quod est contentionis vitium, multo magis à præceptore vëtitum.</i>
P	You say fair, therefore remember to put the master in mind when he shall call us to an account.	45	<i>Æquum dicis; meminervis igitur præceptorem admonere cum rationes à nobis exiger.</i>
V	Do not think that I will forget, especially when it is my own case.	50	<i>Ne putes me obliturum, præsertim cum res mea agatur.</i>
		55	
	<hr/> Col. 22. Rossetus. Ferrerius <hr/>		<hr/> Col. 22. Rossetus. Ferrerius <hr/>
R	Whence come you?		<i>Unde venis?</i>
F	From the market.		<i>E foro.</i>
R	What news did you hear there?		<i>Quid illuc audisti novi?</i>
F	None.		<i>Nihil.</i>
R	None?		<i>Nihilne?</i>
F	None at all.		<i>Profus.</i>
R	It is a wonder you heard		<i>Mirum est te nihil audivisse</i>

nothing concerning war,  
or other English matters

I do not use to enquire  
after those things that  
do not belong to me.

Be it so: yet you use to  
hear something as you  
go to and fro.

That I may not tell you  
a lye, I heard something  
as I went along.

Tell me what, I pray you.

I have no time to tell  
you now.

Why not?

I must make haste some  
whither else.

Whither?

It is nothing to you.

When will you come then  
and see us again, that we  
may hear it of you?

After dinner, if I have  
any leisure.

I pray you, see you may  
have leisure.

I will do my best, but you  
hold me too long.

Fare you well.

---

Col. 23. A. B.

---

Whence come you?

From the Market.

Who sent you thither?

My mother.

de bello aut de cæteris  
rebus Anglicis.

*De iis quæ nihil ad me per-  
tinent, non soleo percontari.*

*Esto, sed tamen aliquid vel  
in transitu audire soles.*

*Ne mentiar, intellexi non-  
nihil in transi. u.*

*Narra quæso.*

*Nunc non est narrandi spa-  
tium.*

*Cur non?*

*Est mihi aliò properandum.*

*Quónam?*

*Nihil ad te.*

*Quando igitur revises nos,  
ut ex te istud audiamus?*

*A prandio, si licebit per oti-  
um.*

*Amabo te, fac liceat.*

*Dabo operam; sed me de-  
tines diutius.*

*Vale.*

---

Col. 23. A. B.

---

Unde venis?

A foro.

Quis te illuc miserat?

Mater.

What

A What did you in the market?

B I bought some pears.

A Do you not know we are forbidden to buy any fruit?

B Who knows not that?  
For it was spoken openly in the Hall.

A How then durst you buy any pears?

B My mother gave me a double to buy me something for my drinking.

What harm have I done, if I have done as my mother bade me?

---

Col. 24. Francis.  
Dionyse.

---

F Where have you been these many days?

D In the country.

F In what place?

D In our countrey-house.

F What did you there?

D I helped my father.

F And what did he?

D He digged our vines.

F When came you back from thence?

D But yesterday.

F What did your father?

D He came back with me.

F It is well done; but whither go you now?

5 Quid egisti in foro?

Emi pyra.

Nescis nobis vetitum esse  
10 emere fructus aliquos?

Quis illud ignorat?

Nam dictum est palam in  
aula.

15 Qui igitur ausus es emere  
pyra?

Mater dederat mihi sextantem,  
ut mihi emerem in merendam.

20 Quid mali feci, si parvi  
matri?

---

Col. 24. Franciscus.  
Dionysius.

---

Ubi fuisti his diebus?

Rure.

Quo in loco?

5 In villâ nostra.

Quid agebas illic?

Ministrabam patri.

Quid verò ille?

Passinabat vites nostras.

10 Quando illinc rediisti?

Heri tantum.

Quid pater?

Unâ mecum reversus est.

Bene factum; sed quo  
nunc is?

Straight



F Straight home.

But when will you go to the school again?

D To morrow (by Gods help) or, at the farthest, the day after.

F Fare you well then in the mean time.

D And fare you well, my Francis.

---

Col. 25. Fontelius.  
Curtetus.

---

15 Rectè domum.

Sed quando repetes ludum literarium.

Cras (Juvante Deo) aut summu perindie.

20

Ergo, interim vale.

Et tu vale, mi Francis.

25

---

Col. 25. Fortetius.  
Curtetus.

---

F When will Blasius return?

C I do not know certainly, perhaps to morrow: But why do you ask that?

F Because he hath taken the Bill away with him, and the master will be angry, if there be no body that can call it.

C Leave that care to me; I have a copy of the Bill.

F Will you call it then?

C I will call it.

F You shall do well, and our Blasius will do you as good a turn if ever there shall be occasion.

Quando rediturus est Blasius?

5 Non certò scio; fortasse die c astino; sed cur istud rogas?

10 Quia secum abstulit Catalogum, & praeceptor irascetur, si nemo sit qui recitet.

Relinque mihi istam curam; habeo Catalogi exemplum.

15 Recitabis igitur?

Recitabo.

Bene facies, & noster Blasius referet gratiam, si qua se offeret occasio.

20

Col. 26. Garbinus. Fornarius.

- G What dwelling have you?  
 F My fathers house.  
 G Whence do you come now?  
 F From home.  
 G Where dined you?  
 F At home.  
 G Where will you sup?  
 F At your house, I hope.  
 G How know you?  
 F Your father himself invited me to day.  
 G Where saw you him?  
 F At Varro's house.  
 G What business had you there?  
 F My father sent me to carry a message to him.  
 G I would know likewise, where you are to lie.  
 F At my brothers house.  
 G What business have you with your brother?  
 F He told our sister that he would speak with me when I had leisure.  
 G In what house doth he dwell?  
 F In a certain hired house.  
 G What, hath he no house of his own?  
 F He hath one indeed, but he doth let it out to certain tenants.  
 G Doth he let out his own then, & hire another mans?  
 F Just, as you hear me say.

Col. 26. Garbinus. Fornarius

- Quod est tibi domicilium?*  
*Paterna domus.*  
*Unde nunc venis?*  
*Domus.*  
 5 *Ubi prandisti?*  
*Domus.*  
*Ubi coenabis?*  
*Domus vestrae, spero.*  
*Qui scis?*  
 10 *Pater ipse tuus hodie me invitavit.*  
*Ubi illum vidisti?*  
*Domus Varronis.*  
 15 *Quid illic erat tibi negotium?*  
*Pater me miserat nuntiarum aliquid.*  
*Scire etiam velim ubi sis habiturus.*  
 20 *Domus fratris.*  
*Quid habes negotii cum fratre tuo?*  
*Dixit sorori nostrae, se vellem convenire me otiose.*  
 25 *In qua domo habitat?*  
*In quadam conductitia.*  
 30 *Eho! nullamne habet propriam domum?*  
*Habet quidem, sed eam locat quibusdam inquilinis.*  
*Locat igitur domum propriam, & conducit alienam?*  
 35 *Scilicet, ut ex me audis.*

For

G	For how much doth he let it?	40	Quanti locat?
F	Foreighteen Italian pieces of Gold, which they now call <i>Pistols</i> .		Octódecim aureis Italicis quos nunc <i>Pistolétos</i> vocant.
G	Why doth he not dwell in that rather?	45	Cur illam non potiùs habitat?
F	Because it is not seated in a place convenient enough, or (as I may say) fit for the market.		Quia sita non est in loco satis commodo, sive (ut ita loquar) mercatorio.
G	But what doth he rent that house of another mans for?	50	Sed illam alienam quanti conducit?
F	A great deal more.		Longe pluris.
G	How much then?		Quanti igitur?
F	Five and twenty.	55	Quinque & viginti.
G	It is a dear dwelling.		Cara est habitatio.
F	Very dear: but what should one do? the conveniency of the place causeth it.		Carissima, sed quid agas? loci commoditas id facit.
G	Well, (that we may once make an end) I pray you tell me, do you know where you shall be to morrow.	60	Age (ut aliquando tandem finiamus) dic precor. scisne ubi cras futurus sis?
F	I will come home again, that I may go hence to the school, if God permit.	65	Domum revertar, ut inde in scholam me conferam, siquidem permiserit Dominus.
G	Why do you say, If God permit?		Cur addis, Si dominus permiserit?
F	Because, without Gods permission we cannot so much as go out of the house.	70	Quia nisi permissu Dei ne domo quidem exire possumus.
G	I have heard that often of the master.	75	Istud audiui sæpe ex preceptore.
F	Why did you ask then?		Cur ergo rogabas?
G	Because it can never be		Quia nunquam nimis dici-

For

- said too much, which is well said, especially where the talk is of heavenly matters.
- F We have learned that too of the Master. 75
- G True: but it is good to repeat such things often, to exercise our memory.
- F See whither your first question hath brought us by little and little. 80
- G I desired but to jest with you in a word or two.
- F Come on, because we have now exercised our minds enough, will you not be content to exercise your body for health's sake? 85
- G What should I do but be willing?
- F Let us play at hand-ball then, for I know you love that sport.
- G I love it indeed, but now I have not a ball.
- F Here is one for you, come after me.
- G I follow you with all my heart, do you guide me well. 90
- Col. 72. The Cred. the Debt.
- C When do you look for your father's return?
- D About eight days hence. 95
- Col. 72. Creditor, Debitor.
- Quando patris reditum expectas?
- Hinc ad diem octavum.

tur. quod bene dictum fuerit, præsertim ubi de rebus divinis agitur.

Istud quoque à præcepto re didicimus.

Verum: sed utile est talia sæpe repetere ad memoriam exercendam.

Vide quò nos sensim adduxerit tua prima interrogatio?

Tantum volebam paucis verbis tecum joci.

Age, quoniam nunc satis animum exercuimus, non vis etiam corpus exercere valetudinis causâ?

Quidni velim?

Eamus igitur lusam pilam palmariâ, eo lusu scio te delectari.

Delector sanè, sed nunc pilam non habeo.

Ecce tibi, sequere me.

Ego te sequor libens, tu me bene ducito.

Col 72. Creditor, Debitor.

Quando patris reditum expectas?

Hinc ad diem octavum.

How



C How know you the day,  
D My father himself writ to me.

C His coming (I hope) will make you rich.

D I shall be a richer man than Croesus was, if he bring good store of money with him when he comes.

C Will you give me that again then which I lent you?

D You need make no question, but if you need any more, I will not only restore what was lent me but will also make you amends.

C How?

D I will lend you money, as well as you lent me.

C There will be no need, I hope.

D But you know not what may fall out.

C Time is very short.

D I do not speak it to that end as if I would bode some mischief.

C What ever men may guess, God rules all.

D But why do we make no more haste to get into the school?

C You put us in mind in good time.

Qui scis diem?

Ipse pater ad me scripsit.

*Adventus ejus (ut spero) te ditabit.*

*5 Croeso ditior ero si benenummatus venerit.*

*10 Tunc mihi mutuū red-des?*

*15 Non est quod dubites, quin si tibi opus erit amplius non modo reddam mutuū, sed etiam referam gratiam.*

*20 Quomodo?*

*Pecuniam mutuam vicissim dabo.*

*Nihil opus erit, spero.*

*25 At nescis quid possit accidere.*

*Tempus est brevissimum. Non eò dico, quod tibi vellem ominari malum.*

*30 Quicquid ominentur homines, Deus clavum tenet.*

*Sed quid cessamus recipere nos in auditorium?*

*35 Opportunè admones.*

Col. 28. *Picus, Macuradus.*

- P When came you back from home?
- M I came but now.
- P Where is your brother?
- M He tarried at home.
- P Why did he tarry?
- M To dine with my mother.
- P And you, why did not you tarry too?
- M I had dined already with my father.
- P Who waited on you?
- M The Maid.
- P What became of your mother? where was she?
- M ~~She was~~ at home too, but busy.
- P What about?
- M About taking in of what which was brought us.
- P When will you go home again?
- M When my Father shall send for me.
- P What day will that be on?
- M Peradventure about four days hence.
- P Why do you go and come so often?
- M It is my parents mind?
- P What do you at home?
- M What our father and mother bid us.
- P But in the interim you lose time at your book.

Col. 28. *Picus, Macuradus.*

- Quando rediisti domo?
- Tantum redeo.
- 5 Ubi est frater?
- M ansidomi.
- Cur mansit?
- Ut pranderet cum matre.
- Tu verò, cur etiam non mansisti?
- 10 Jam pranderam cum patre.
- Quis vobis ministrabat?
- Ancilla.
- 15 Quid mater? ubi erat?
- Etiam domi, sed occupata.
- Qua in re?
- 20 In recipiendo tritico quod nobis advectum fuerat.
- Quando redibis domum?
- Quum accersar à patre.
- 25 Quo die istud erit?
- Fortasse hinc ad quatuor dies.
- Cur vos tam saepe commetis?
- 30 Sic volunt parentes.
- Quid agitis domi?
- Quod iubemur à parentibus.
- 35 Sed interim perit vobis studiorum tempus.

M It is not altogether lost.

P What then?

M As oft as my father is not necessarily employed, he exercises us at all times, at morn, before dinner, after and before supper, after supper a good while, and last of all too before we go to bed.

P In what things doth he exercise you?

M He doth exact of us those things especially, which we have learn't at the school all the week; he looks upon the *Themes* and asks us questions about them, he oft-times gives us something to write down sometimes in Latine, and sometimes in English; and sometimes also he propounds to us a short sentence in our mother tongue, to turn into Latine; and sometimes, on the contrary, he bids us turn something in Latine into English: lastly, before and after supper we alwaies read something out of the English Bible, and that when all the household is by.

P Doth he ask you nothing concerning the Catechism?

*Non omnino perit.*

*Quid igitur?*

*Quoties pater non est necessario occupatus, omnibus horis exercet nos, mane, ante & post prandium, ante coenam, & coena satis diu; postremo etiam, antequam cubitum eamus.*

*Quibus rebus vos exercet?*

*Exigit à nobis ea potissimum quæ tota hebdomade in schola didicimus; Themata inspicit, ac de iis nos interogat, sæpe dat nobis aliquid, modo Latine, modo Anglicè describendum; interdum etià nobis proponit brevem sententiam vernaculo sermone, quam Latine verteramus; interdum contra jubet aliquid Latinum Anglicè reddere: postremo, ante cibum. & post, semper ex Bibliis Anglicis aliquid legimus, idque tota præsentè familia.*

*Nih. Ine de Catechismo interrogat?*

K 2

He

- M He doth that every Lords  
day unless perhaps he be  
away from home.
- P You tell strange matters  
if they be but true.
- M Yea, they be far more  
than what I have told  
you, for I have forgot the  
civilities of manners,  
touching which also he is  
also wont to admonish  
us at the table.
- P Why doth your father  
take such pains in teach-  
ing you?
- M That he may by that  
means perceive, whether  
we do take pains to no  
purpose in the School,  
and mispend our time,  
or no.
- P The diligence of the man  
is admirable, and so is  
his discretion.  
O how are you bound to  
your heavenly father,  
that hath given you such  
a father upon earth!
- M He grant that we may ne-  
ver forget this and other  
his benefits.
- P This is a good and godly  
wish see that you have it  
not only in your mouth,  
but in your heart and  
mouth too.
- M I thank you, that you give  
me such faithful ad-  
monitions.
- Id facit omnidie Dominico,  
nisi fortè domo absit.
- Mira narras, si modò vera.
- Idò, sunt longè plura quàm  
qua narravi; sum enim  
oblitus morum civilita-  
tem; de qua etiam ad-  
monère nos solet in mèn-  
sà.
- Cur pater vester tantum su-  
mit laborem in vobis do-  
cendis?
- Ut sic intelligat, num in  
schola operam ludamus,  
& tempore abutàmur.
- Mira hómìnis diligentia,  
atque adeò prudentia.
- O quàm devincti estis pa-  
tri cœlesti qui talem pa-  
trem in terra dedit vobis!
- Faxit ille, ut hoc & cætera  
eius beneficia nunquam  
obliviscamur.
- Bonum & pium est istud op-  
tatum; cura ut habeas  
non modo in ore, sed in  
animo etiam magis.
- Quod me tam fidèliter mo-  
nes, habeo tibi gratiam.
- We



We owe the duty of giving  
good advice to all, but e-  
specially to our brethren,

110

To our brethren then on-  
ly ?

I call those here brethren  
especially, who are joyn-  
ed to us by faith in Christ

115

You judge rightly : but I  
will go see whether my  
brother be returned from  
home at last, for he is too  
apt to play the truant.

120

Col. 29. Myconius.  
Petellus.

Do you write in earnest, or  
do you play the fool ?

Truly I am writing in ear-  
nest ; for why should I  
mispent my time ?

But why do you ask  
that ?

For I have seen sometimes  
when you wrote well.

I writ better sometimes.

10

How comes it to pass  
that you write so badly  
now ?

I want help to write  
well.

15

Which, I pray you ?

Good paper, good ink, and  
a good pen.

For this paper of mine (as  
you see) hath sink pit-

Eène monendi officium  
debemus omnibus, sed  
maximè fratribus.

Fratribus ne igitur solis ?

Eos porissimùm fratres hic  
dico qui ex fide in Chri-  
sto nobis conjuncti sunt.

Rectè judicas ; sed viso  
num frater domo tan-  
dem reverterit, nam ad  
cessandum promptus est  
plus satis.

Col. 29. Myconius.  
Petellus.

Serione scribis, an tu inep-  
tis ?

Equidem scribo seriò ; cur  
enim tempore abuterer ?

Tu verò cur istud rogas ?

Quia vidi aliquando quum  
bene scriberes.

Scribo interdum melius.  
Qui sit igitur, ut nunc scri-  
bas tam male ?

Desunt mihi bene scribendi  
adjumenta.

Quæ tandem ?

Bona charta bonum atra-  
mentum, bona penna.

Nam hæc mea charta (ut  
vides ) miserè perfuit

K 3 fully

- fully, my ink is waterish  
and whitish, my pen is  
soft and badly made.
- M Why did you not provide  
all these things in time?
- P I wanted money, and do  
want it now too.
- M Thou hast fallen upon that  
common Proverb, He  
that wanteth money  
wanteth all things.
- P So it fareth with me.
- M But when do you hope  
you shall have it?
- P My father will either send  
to me or come himself  
the next market day.
- M I will help you in the mean  
time.
- P If you can do so much,  
you will do me a great  
kindness.
- M Take this sixpence as lent  
you towards getting pa-  
per and other things.
- P How truly was that spoken,  
A sure friend is tried in  
a doubtful matter.
- But what doth move you,  
to deal so kindly with  
me of your own ac-  
cord?
- M That love of God which  
(as *Paul* saith) is shed a-  
broad in our hearts.
- P Wonderful is the power of  
Gods Spirit, which is the
- atramentum est aquo-  
sum & subálbidum, pen-  
na mollis & malè pará-  
ta.
- Cur ista omnia maturè  
non providisti?
- Pecunia mihi déerat, &  
nunc etiam deest.*
- Incidisti in illud vulgá-  
re Proverbium, Cui deest  
pecunia, huic desunt  
omnia.
- Sic ágitur mecum.*
- Sed quando te speras ac-  
cepturum?
- In mercatu próximo, pa-  
ter ad me missurus est  
aut ipsemet venturus.
- Ego te interea juvare volo
- Si quidem id potes, magno  
beneficio me affeceris.*
- Accipe hos sex asses in  
tuò ad chartam & cetera  
comparanda.
- Quàm verè dictum est il-  
lud, Amicus certus in  
re incertâ cernitur.
- Sed quid te impellit, ut  
mihi ultro tam benignus  
facias?
- Charitas illa Dei quæ (ut  
*Paulus* ait) effusa est in  
cordibus nostris.
- Mira est vis divini Spiritus,  
qui ejus auctor

author of that charity.

But in the mean time I  
must think how I must  
be able to requite you.

M It is a small matter; for-  
bear to take any such  
thought, lest it hinder  
you, that you cannot  
sleep quietly: only re-  
store what is lent you,  
when you can conve-  
niently.

P I shall restore it (I hope)  
ere it be long.

M Let us go to Prayers, that  
we be not set down.

P Say one thing more, if it  
please you.

M What is it?

P That we be not sent sup-  
perless to bed.

M Ha, ha, he.

---

Col. 30. *Velufatus, Stephan.*

---

V At what a clock got you  
up to day?

S A little before five?

V Who awaked you?

S No body.

V Are the rest got up alrea-  
dy?

S No, nor yer.

V Did you go to call them  
up?

S I did not go.

charitatis.

Sed mihi interim est cogi-  
tandum, quomodo tibi re-  
feram gratiam.

90 Parva res est; omitte istam  
cogitationem, ne te im-  
pediat, quo minus in u-  
tramvis aurem dormias.  
95 tantum redde mutuum,  
quum tibi commodum fu-  
erit.

Reddam (ut spero) propé-  
diem.

70 Eamus ad precationem, ne  
notemur.

Adde unum, si placet.

75 Quid est?

Nè hodie incænati mittá-  
mur cubitum.

Ha, ha, he.

---

Col. 30. *Velufatus, Stephan.*

---

Quot à horâ surrexisti hodie?

Paulo ante quintam.

Quis te expergescit?

5 Nemo.

An cæteri jam surrexerunt?

Nondum.

Non ivisti illos excitatum?

10 Non ivi,

R 4

Why

- V Why so ?  
 S I know not, unless because  
 I thought that did not  
 belong to me.
- V Do not they call you up 15  
 sometimes ?  
 S Yes, very often.  
 V Therefore you ought to do  
 the like.
- S I confess, I ought. 20  
 V Remember then, that  
 you do it hereafter.  
 S I will Remember, by Gods  
 help.
- V But you, what have you 25  
 done since you rise out  
 of bed ?  
 S First I prayed unto our  
 heavenly father upon my  
 knees, in the name of his  
 son our Lord Jesus Christ
- V Well done, What then ?  
 S Then I got my self ready,  
 and exercised my body  
 pretty well, as becomes 35  
 a Christian ; lastly, I be-  
 took my self to my dai-  
 ly studies.
- V If you shall go on to do on  
 that fashion, doubt not  
 but God will bless  
 your studies.
- S He hath ever helped me  
 hitherto, such is his  
 goodness. nor will he (I 45  
 hope) forsake me.
- V Thou saiest well, nor  
 will he make your hope  
 frustrate. 50
- Qua mobrem ?  
 Nescio, nisi quia non puta-  
 bam illud ad me pertinere.
- At non te illi excitant in-  
 terdum ?  
 Imò sæpissime.  
 Debuisti igitur simile face-  
 re.
- Debui fateor. 20  
 Memento igitur ut posthac  
 facias.  
 Meminero, Deo juvante.
- Sed tu, quid fecisti, ex quo  
 surrexisti è lecto ?
- Primum flexis genibus pre-  
 catus sum Patrem coele-  
 stem in nomine filii ejus  
 Domini nostri Jesu Christi  
 Factum benè ! quid postea ?  
 Deinde ornavi me, & curavi  
 corpus mediocriter, ut 35  
 Christianum decet ; po-  
 stremo ad quotidiana stu-  
 dia me retuli.
- Si perges sic facere, nè du-  
 bites quin Deus tua juvet  
 studia. 40
- Adhuc me semper juvit,  
 quæ est ejus benignitas ; nec  
 me (ut spero) derelinquet. 45
- Resse loqueris ; nec ille  
 spem tuam frustrabitur. 50



S	The last year I learnt in my Cato, <i>Keep hope, hope doth not leave men, no not dead.</i>		<i>Anno superiore didici in Cato- ne, Spem retine, spes una hominem, nec morte relinquit.</i>
V	You have done well to remember it, for it is an excellent saying, and befitting a Christian.	55	<i>Quòd retinueris, bene fecisti, est enim egregia sententia &amp; homine Christiano digna.</i>
S	But the author of that book was not a Christian	60	<i>Atqui autor ejus libri non fuit Christianus.</i>
V	He was not, the thing is certain.		<i>Non fuit, certa res est.</i>
S	Whence then did he get so many gallant sentences?		<i>Unde igitur sumpsit tot pulchras sententias.</i>
V	Out of the Heathenish Philosophers especially. For even they (being enlightened by Gods Spirit) spake very many things which are agreeable to God; which you also may be able to perceive at last, if you will follow your book.	55 70	<i>Maximè ex Philosophis ethnicis. Nam &amp; ipsi (divino Spiritu illuminati) plurima dixerunt quæ sunt verbo Dei consentanea; quod tu quoque videre aliquando poteris si literarum studium profequere.</i>
S	I shall follow it (I hope) if God send my father to live longer.	75	<i>Ego profequar (ut spero) dummodo ipse Deus det patri meo vitam longiorem.</i>
V	Pray earnestly and from your heart, that it may be so.	80	<i>Precare diligenter, &amp; ex animo, ut illud contingat.</i>
S	I pray for that often every day.		<i>Quotidie id precor sæpe.</i>
V	The Lord God grant you perseverance in every good work.	85	<i>Det tibi Dominus Deus in omni opere bono perseverantiam.</i>
S	I wish you the same that you wish me; and I thank you that you have	90	<i>Quod mihi optas, idem tibi precor; &amp; gratias ago, quòd me tam</i> advised

addiseth me so like a  
brother.

*fraternè monueris.*

Col. 31. *Dominicus, Barrasius*

Col. 31 *Dominicus, Barrasius*

B Where are your walnuts?  
What walnuts do you talk  
of?

Ubi sunt juglandes tuæ?  
De quibus loqueris juglan-  
dibus?

D Which you had to day for  
a prize.

Quas hodie ex præmio ac-  
cepisti.

B Do you ask where they  
are? as if I were bound  
indeed to keep them for  
you.

Ubi sint rogas? quasi verò  
tibi servare debuerim.

D I do not mean so; but I  
ask what you have done?

Non sic intelligo; sed quæ-  
ro quid feceris?

B I have eaten them, for my  
drinking.

Edi in merendam.

D Hast thou eaten them, silly  
boy? Why did you not  
keep them rather to play  
withal?

Edisti miser? Cur potius  
non servabas ad luden-  
dum?

B I had rather eat them, than  
lose them.

Edere malui, quàm perde-  
re.

D You could lose but twelve,

Non poteras perdere nisi  
duodecim.

B I confess it.

Fateor.

D But if luck had served, you  
might have won two  
hundred, or perhaps  
more.

Quod si fors tulisset, potuisset  
ducentas, aut fortasse plu-  
res, lucrificere.

B Game is hazardous, as  
folks commonly say.

Dubius est ( ut vulgò dici-  
tur ) ludi eventus.

D What then? we ought al-  
wayes to be indifferent

Quid tum? Ubique parati  
esse debemus in utram-

both

both wayes, and to take  
in good part whatsoever  
shall betide us.

E I know that, but I am not  
very skilful in that  
kind of play.

D Go thy way, thou wilt ne-  
ver thrive.

B There is no body thyibes  
except God will; nei-  
ther would I grow rich  
by gaming.

D Therefore (I see) I must  
go look for another  
play=fellow.

B Truly I do not hinder  
you.

But rarry a little.

D What would you have?

B What do you mean by  
luck which you mentio-  
ned to me even now?

D Fortune it self.

E And what is Fortune?

D It is the opinion of fools.

B What do fools mean by  
fortune?

D I have no leisure now to  
answer you about this;  
but see the masters note  
upon Cato.

B Upon what place?

D Upon that verse,  
Fortune indulgeth bad men  
to their hurt.

E As I perceive you are not  
ignorant what Fortune is.

D I know very well that for-  
tune is nothing.

que parte n & boni con-  
sulere quicquid nobis e-  
nerit.

Istud ego scio, sed non sum  
admodum ludendi peritus  
in eo genere.

Abi, nunquam rem facies.

Nemo rem facit, nisi Deo  
v lente; nec ego ditari  
ex ludo velim.

Ergo (ut video) quarendus  
est mihi collator alius.

Nihil sane impedio.

Sed mane parum.

Quid vis?

Quid tu vocas sortem, de  
qua hic mihi mentionem  
fecisti?

Ipsam fortunam.

Quid autem est fortuna?

Stultorum est opinio.

De fortuna quid opinantur  
stulti?

Nunc mihi non vacat de hoc  
tibi respondere; sed vide  
annotationem præcepto-  
ris in Catonem.

In quem locum?

In illum versiculum,

Indulget fortuna malis, ut  
ludere possit.

Ut video, non ignoras quid  
sit fortuna

Satis scio fortunam nihil  
esse.

Why

B Why then did you say, *But if luck had served?*

D Such a word overstepped me so to speak it, after the manner of the Gentiles.

For their books (as the master oft doth teach us) are full of such wicked doctrine.

B No wonder, for they had not the true knowledge of God.

D But do you hear my *Barraſius*, if you would dispute any more, get some body else to dispute with you; for I must now go play in good earnest.

Yet would I admonish you again first as you did me.

B What a kindness you shall do me.

D Did you not say these words, *Game is hazardous*.

B I confess I said it, but I fenced it before.

D How do you understand that?

B For I added these three words, *As ſolas ſay*.

D Crafty one.

You have ſtopt my mouth.

But these things are spoken betwixt our selves, without hatred or ill will

Cur ergo dixisti. *Quod si fors tulisset?*

*Excidit mihi sic loqui, Ethnicorum more.*

Nam eorum libri (ut docet præceptor) pleni sunt ejusmodi impiâ doctrinâ.

Nihil mirum, nempe illi verum Dei cognitionem non habuerunt.

Sed audi, mi *Baraſi*. si vis amplius disputare, *quære tibi alias disputatores*; nam mihi nunc serio ludentum est.

Volo tamen prius te vicissim admonere.

*O quàm gratum mihi feceris.*

Non tu dixisti hæc verba, *Dubius est ludi eventus?*

Fateor me dixisse, sed præmuniri.

Quomodo istud intelligis?

Addidi enim hæc tria verba. *Ut vulgo dicitur.*

*O aſſutam vulpèculam!*  
*Os occluſiſti mihi.*

Sed hæc inter nos, sine odio aut malevolentia, dicta sunt.



B God knoweth both our  
minds.

D For he is the only searcher  
of hearts.

But what will you do, will  
you be drowning here  
alone?

E I am thinking with what  
sport I should exercise  
my self.

D And if indeed, it were to be  
thought on any longer.

Come, follow me I will  
lend you some walnuts.

E Now you speak like a  
friend; but when shall I  
give you them again?

D When two Sundays fall  
together (as they say) if  
you can no sooner.

E O pleasant youth! let  
us go.

Col. 32. H. J.

H James.

J What would you have?

H Let us say our lesson to-  
gether.

J I have no leisure.

H What business have you?

J I will write.

H What are you going to  
write?

J The masters dictates:

H Why did you not write  
them yesterday;

J At what time should I  
have writ them?

*Novit Deus utriusque ani-  
mum.*

*Est enim ille solus cordium  
scrutator.*

*Sed quid tu, vis hic solus  
otio torpescere,*

*Cogito quo lusu me exer-  
ceam.*

*Quasi verò sit diutius cogi-  
tandum.*

*Agè sequere me, dabo tibi  
mutuo juglandes.*

*Amicè nunc loqueris; sed  
quando reddam?*

*Ad Gracas Calendas (ut ai-  
unt) si non potes citius.*

*O festivum caput! eamus.*

Col. 32. H. J.

Jacobe.

Quid vis?

Repetâmus unâ prælecti-  
onem.

5 *Non est otium.*

*Quid habes negotii?*

*Volo scribere.*

*Quid scribere paras.*

10 *Dictata præceptoris.*

*Cur heri non scripsisti?*

*Quo tempore scripsissem?*

When

- H When you played.
- I But I would not lose my opportunity of play.
- H Ah you idle boy, you think of nothing but plays. Have we not three hours free on Wednesdays, and Saturdays?
- I They are free indeed; but destined, deputed, appointed, and assigned to sport.
- H I, they are devoted, partly to sports or some honest recreation; and partly to study.
- I I confess, only for them that will kill themselves at their book.
- H Could you not spare an hour and a half from your play yesterday, or at least but one hour?
- I Do you ply your book as much as you will; and I will play as long as I may
- H Truly you may for me, but in the mean time you will do little good at your book.
- I Do I not give the master satisfaction?
- H So and so.
- I Will you then, you studious youngman, be severer than the master himself? Let me alone at last. And you your own business.
- Quum luderetur.  
At ego nolēbam amittere ludendi occasionem.  
Ah piget, nihil aliud quàm lusiones meditaris.  
Nonne diēbus Mercurii & Sabbati ternæ sunt horæ liberæ?  
Liberæ quidem sunt, sed ad lulum destinatæ, deputatæ, attributæ, assignatæ.  
Imò partim lusbis, aut alicui honestæ remissioni; partim studio literário sunt dicatæ.  
Fateor, duntaxat iis qui volunt immori studiis.  
Non poterasheri sesquihoram detrahere ludo tuo, aut saltem horam unicam?  
Tu stude quantum voles? ego vero ludam quamdiu licēbit.  
Per me quidem licēbit, sed interim parum promovebis in literis.  
Nonne præceptori satisfacio?  
Utrunque.  
Tu igitur studiose vis esse præceptore ipso severior?  
Omitte me tandem.  
Age tuum negotium, ego

Gues and I mine.

H Well do as you list.

Col. 33. Rufus.  
Castrensis.

R When will you go again  
to the school?

C I know not.

R Why do you not put your  
father in mind about  
this matter?

C What? do you think I  
care?

R Very little, I believe.

Indeed, you say true.

It is sign enough that you  
do not love learning.

C I can read, and write,  
and speak latine pretty  
well; what need I so  
much knowledge?

I know more than three  
Popish Priests.

R O poor Youth! do you  
slight a thing that is  
unvaluable?

C Why do you exclaim so?  
How come I to seem so  
poor to you?

R Friend I have done you  
no wrong.

For what I said to you, is  
no railing matter; that

meum.

Agè, Age ut liber.

Col. 33. Rufus,  
Castrensis.

Quando répetes ludum li-  
terarium?

Nescio.

5 Cur de hac re patrem non  
ádmones?

Quid? putas me curare?

10 Parùm admodum, ut credo.

Profectò verum dicis.

Satis est signi te non amáre  
literas.

15 Scio legere, scribere, Latine  
loqui mediocriter; quid  
opus est mihi tanta sci-  
entia?

20 Ego plura scio quàm tres  
sacerdotes Papistici.

O miserum adolescentem!  
siccine rem contemnis in-  
astimabilem?

Quid tu sic exclamas?

Unde tibi videor miser?

Amice, nulla tibi à me orta  
est injuria.

30 Quod enim dixi tibi, non  
est convitium; ne tu in  
you

- You may not take it ill  
but I pity you, that you  
contemn that, which af-  
fordeth happiness.
- C Gain, riches, and pleasure, 30  
afford happiness.
- R Nay these things have  
bin many mens over-  
throw; although riches  
are Gods gift, and do 35  
no hurt, unless it be to  
them that abuse them,  
but indeed no possessi-  
on is more precious to  
a man than vertue, 40  
and the knowledge of  
honest things.
- C You will make us a ser-  
mon then for ought that  
I see. 45
- R I wish you had diligently  
heard godly sermons.
- C Fie upon it, you weary  
me with your noise.
- R Would you have any thing 50
- C That God would bless you  
with a right mind.
- R Perhaps you have more  
need of it than I. 55
- C Fare you well.

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Col. 34. A. B.

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A I wonder what you  
mean; you are almost

*malam partem accipias?*  
*sed inferior tui, quod id*  
*contemnis quod felici-*  
*tatem parit.*

*Lucrum divitiarum & volup-*  
*tas felicitatem pariunt.*

*Imò, ista multis fuerunt ex-*  
*itio tamen si divitiarum sunt*  
*donum Dei, nec nocent,*  
*nisi iis qui abutuntur: ve-*  
*rum enim verò nulla est*  
*homini pretiosior possessio*  
*quàm virtus & rerum*  
*honestarum cognitio.*

*Vis igitur concionari, ut vi-*  
*deo.*

*Utinam divinas conciones*  
*audivisses diligenter.*  
*Hem, obtundis me.*

*Num quid vis?*  
*Ut bonum mentem det ti-*  
*bi Deus.*

*Ea fortasse tibi magis est*  
*opus quàm mihi.*  
*Vale.*

---

Col. 34. A. B.

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*Admiror quid tibi velis! tu*  
*sere semper es otiosus*  
*always*



alwayes idle, or prating,  
or Playing the fool.

aut garris, aut ineptis.

B. What would you have me  
do?

Quid vis faciam?

A. To ply your book dili-  
gently.

5 Ut studeas diligenter.

B. Why do you counsel me  
that?

Cur me istud mones?

A. Out of my love towards  
you, and for your own  
benefit.

Pro meo in te amore; tuâque  
utilitate.

B. It is in vain for you to  
counsel me.

Frustra mones?

A. Why so?

Quid ita?

B. Because I have no mind  
to my book.

15 Quia non est mihi animus  
in literis.

A. What then have you a  
mind to?

Quid ergo velles?

B. To learn some Trade sui-  
table to my disposition.

20 Discere aliquam artem ap-  
tam ingenio meo.

A. Have you not bethought  
you already what trade  
would please you most  
of all?

Jamne cogitasti quænam  
ars tibi placeat potissi-  
mum.

B. Long ago.

25 Jampridem.

A. Why then do you not ac-  
quaint your father?

Cur ergo patrem non ad-  
mones?

B. I never durst.

Nunquam ausus sum.

A. Why not?

Cur non?

B. I am afraid he should be  
angry with me.

30 Vereor ut mihi irascatur.

A. Intreat the master, that he  
would tell him.

Roga præceptorem, ut illi  
dicat.

Nay I intreat you.

Imò te oro.

Do you your self tell the  
master from me; for I  
cannot, because I am too  
bashful.

35 Dic tu ipse præceptori  
meis verbis, nam vere-  
cundia me impedit.

Will you do that I intreat  
you?

Facièsne quod rogo?

E

A. I will be sure to do it, and that too, as willingly as can be.

For it troubles me much to see you so careless.

B. O what courtesie will you do me!

A. But the master will call you to him.

B. What then? an occasion offered will make me bold to open my mind freely.

A. You are in the right of it.

B. Do you then see you remember your promise, & afterwards tell me what answer he gives you.

A. Otherwise should I be but a bad messenger to you.

Col. 35. Michael, Frisius.

M. God save you Frisius.

F. And God save you too Michael.

M. What a clock is it?

F. You shall presently hear it strike half an hour past five.

M. It is well, we shall be there time enough.

F. I am glad I have met you that we may talk in Latine together all the while as we go.

M. Truly that is a profitable and pleasant exercise.

Faciám certè idque libentissimè.

Valde enim tædet me videre te ad remissum.

O quàm mihi gratum feceris?

Sed præceptor te appellabit?

Quid tum? oblata occasio me audacem reddet ad mentem meam liberè accipiendam.

Rectè iudicas.

Tu igitur fac promissum minueris? deinde renuncias quod illi tibi responderit.

Alioquin essem tibi nuncius inutilis.

Col. 35. Michael, Frisius.

Salve, Fris.

Tu quoque salvus sis, Michael.

Quota est hora?

Mox audies sonum semper hora post quintam.

Bene habet, maturè saltem adierimus.

Gaudio me tibi occurrere ut euntes Latine tantisper colloquamur.

Ea sanè est utilis & jucunda exercitatio.

M. As oft as I light upon any of these loose Rascals, I had rather meet with a carter. For I cannot think upon any thing by the way for them, their manners are so distastable to me.

F. No wonder, for they are commonly such, as will neither speak any good, not endure to hear it.

M. What should you do with them, that have no care, but that they may satisfie their lusts?

F. They talke of nothing, but their dainty dishes and meeke bezling together in private Ale-houses.

M. And they laugh at us a pace, because we speak Latine up and down the streets.

F. And that is the worst thing of all, that they will never suffer themselves to be admonished.

M. Because indeed (as the Prophet saith,) there is no fear of God before their eyes.

F. If you shall begin to advise them any thing fairly, you shall presently hear; Hold your tongue you Preacher, you fill my head full of noise.

Quoties incido in aliquem ex istis dissolutis nebulo-  
nibus, malle[m] rhedarium ostendisse. Non enim per eos mihi licet aliquid in via meditari, adeo mihi sunt eorum mores odiosi.

Nil mirum, Nam ferè sunt ejusmodi, ut neque loqui velint quidpiam boni, neque audire sustineant.

Quid cum illis agas, quibus nihil est curæ, nisi ut suas libidines expleant?

Nihil aliud crepant, nisi suas cupedias & meras computationes in secretis cauponulis.

Etiã nos irrident plenis buccis, quod Latine per vicos loquamur.

Illud verò est omnium pessimum, quod nunquam se patiuntur admoneri.

Quia scilicet (ut ait Propheta) non est timor Dei ante oculos eorum.

Si quid occæperis amicè, commonere statim audies, Tace, concionator, o tunds!

- But if you shall say, *I will have you to the master or to the monitor, they cry, oh, do I care! you dare not.*
- For if you should tell of me. *I would meet with you.*
- Nay indeed they will baste you presently, if the place be far enough out of ebe-ry bodie's sight.
- F. Truly when one of them found me lately in a by-corner, he gave me two checks upon either cheek and presently ran away.
- M. And what did you in the mean time, I pray you?
- F. Why do you ask that? It was so suddenly done, that I could scarce see the fellow.
- M. But how are we come so quickly and leasurely to the school?
- F. So it is usually wont to fall out to them that are talking together.
- M. Come let us go in without any noise or stir, that we do not hinder them that are at their books.
- Quod si dixeris, Deferam tibi ad præceptorem, aut ad observatorem; oh! ego curro? inquit: tu non auderes.
- 50 Nam si me accusares, non serres impune.
- Imò verò te continuo verberabunt, si locus erit se-  
65 motus ab arbitris.
- Profectò quum quidam eorum me nuper ostendisset in quodam recessu, in-  
60 pegit mihi in utramque malam duos ingentes colaphos, & aufugit continuo.
- Quid tu, quæso, interea
- 65 Quid istud queris?
- Tam istum subitum fuit, ut vix hominem aspicerem potuerim.
- 70 Sed qui tam citò & seorsim ad scholam pervenimus?
- Sic fere confabulantibus usu venire solet.
- 75 Age, ingrediamur sine murmure & strepitu, ne studentes offendamus.

Col. 36. Probus, Amiculus.

Col. 36. Probus, Amiculus.

F. Whence bring you that

Unde adfers istam  
litt



little coat ( jump-coat )

**Gippo :**

From home.

What will you do with it?

I will put it on.

It is not time to change it now.

When then?

To morrow morning, when you rise out of bed.

Thou givest me good advice I will tarry.

Col. 37. *Antonie, Daniel.*

O brave ! I hear your sister is married.

You heard that which is true.

Who is her husband?

A certain Citizen of Lyons come of honest parents.

Is he rich?

So is he thought to be, but yet my father values these things a great deal more; first, that he is a well behaved young man: next that he is not only a very good scholar, but one that loves learning very well, and lastly, that he is one that fears God truly and is a main professor of Christianity.

You tell me a notable commendation of the young man.

*niculum.*

Domo.

Quid vis facere:

5 Volo induere.

Nunc non est mutandi tempus.

Quando igitur?

Cras manè quum surges è lecto.

10 Bene mones, Expectabo.

Col. 37. *Antonius, Daniel.*

Euge ! audive sororem tuam nupsisse.

Verum audisti.

5 Quis est maritus ejus?

Quidam civis Lugdunensis, honestis parentibus pro-  
genitus.

Estne dives?

10 Sic habetur, sed tamen pater meus hæc longe pluris facit; primum quod ille sit bene moratus adolescens; deinde quod non solum doctissimus, sed etiam bonarum literarum amantissimus; denique quod verus Dei cultor, & christiana religionis summus observator.

Mihi narras egregios adolescentis titulos.

O that happy sister of yours  
who by Gods blessing  
hath got such an Hus-  
band.

D. Truly you may not unjust-  
ly call her happy, if she  
can but ever acknowledge  
that blessing, so as to re-  
member alwayes that it  
came from Gods goodness  
and therefore to give him  
everlasting thanks for it.

A. I believe she will do it.

D. So I hope indeed; for she  
hath been alwayes instru-  
cted so by her Parents in  
the Christian Religion.

But now my occasions at  
home call me back to an-  
other place.

Therefore farewell my Au-  
thony.

A. And fare you well too,  
most sweet Daniel.

D. Would you have any thing?

A. That you would have me  
very heartily commended  
to all your friends, espe-  
cially to your Father  
and Mother, and the new  
married wife her self;  
and tell her that I wish  
her much joy of her hap-  
py wedding.

D. Truly I will do that, and  
with all my heart too.

Col. 38. Henry, Gerard.

H. I did not see you to day at

O felicem sororem tuam,  
quæ Dei beneficio talem  
virum nacta est!

25 Felicem sanè haud abs re  
dixeris, siquidem bonum  
illud perpetuò sic agnos-  
cat ut semper memine-  
rit ex Dei bonitate pro-  
fectum esse, ob idque im-  
mortales agat eidem grã-  
tias.

Crèdo id facturam.

Ita spero quidem; sic enim  
à parentibus instituta est  
in Doctrinâ Christianâ.

Sed me jam aliò revocant do-  
mestica negotia.

4 Ergo vale, mi Antòni.

Tu quoque bene vale, sua-  
vissime Daniel.

45 Nunquid vis?

Ut verbis meis dicas, salu-  
tem plurimam tuis om-  
nibus, præcipuè patri  
matrique, & ipsæ novæ  
nuptæ; meque illi gra-  
tulari sanctum illud conjun-  
gium.

55 Ego verò id faciam, & quic-  
dem libentissimè.

Col. 38. Henricus, Gerardus

Hodie te non vidi in con-  
gre-

the sermon, what means that?

G. I know not what it should mean, yet I was there.

H. Tell me what you have remembre d.

G. It belongs not to you to call me to an account.

H. Truly I do not require it. But I ask you that that, we may confer together for our memories sake.

G. I rather choose now to call to my mind by my self. You shall hear me, if you will, when the master shall ask us before dinner.

H. What harm would it be, if we should confer among our selves about that matter?

G. It would be no harm I confess: but I have no list to it now.

H. Pour list rules you then.

G. Let me alone, why do you trouble me?

H. Truly I let you alone; but hear me but one word. It doth not become a boy to be peevish.

G. Nor doth it become a boy to be so troublesome.

Col. 39. Rublius, Lepusculus.

R. What have you done with my ruler?

L. I left it in the upper gallery.

cione, quid illud sibi vult?

5 Quid sibi velit nescio, ego tamen interfui.

Narra mihi quæ mandasti memoriæ.

10 Non est tuum à me rationem exigere.

Ego quidem non éxigo; verùm id rogo, ut memoriæ causâ conferamus unâ.

15 Malim nunc solus recordari.

Audias me ( si voles ) quum præceptor ante prandium nos interrogabit.

20 Quid mali esset si nunc inter nos de eâ re conferamus?

25 Nihil mali esset, fateor; sed nunc mihi non libet.

Tua igitur te libido regit. Omitte me; cur molestus es?

30 Omitto sanè; sed audi unum verbum, non decet puerum esse morosum.

35 Nec puerum decet esse tam molestum.

Col. 39. Rublius, Lepusculus.

Quid fecisti de regula mea?

Reliqui in pergulâ superiore.  
L 4 Why

R. Why have you left it?

L. I forgot it.

R. It is not well done; but thus you use commonly to do when any thing is lent you.

L. I am sorry for my negligence.

R. It is not enough to be sorry, unless you would alter your manners.

L. I will pray to God that he would change them for me.

R. If you be wise, else nobody will lend you any thing hereafter.

L. I thank you that you advise me so kindly.

R. Go now and fetch my ruler, for I want it to rule my paper with it.  
Now I am going.

L. Bring it to me in my chamber.

R. You shall have it presently

Col. 40. Emericus, Baldus

F. Why do you laugh to your self?

B. What is that to thee?

E. Because perhaps you laugh at me.

B. How came you to suspect so much?

E. Because you are a naughty boy.

B. Truly we are all naughty; but I am not worse than you.

Cur eam reliquisti?

Oblitus sum.

5 Non rectè factum; sed tu sic fere soles, siquid tibi fuerit commodatam.

Piget me negligentia mea.

10 Non satis est, dolere, nisi mores mutare velis.

Deum precabor, ut mihi mutare velit.

15 Si sapias, alioqui nemo tibi post hac commodare volet.

20 Habeo gratiam, quòd me tamaricè monueris.

I nunc petitum meum regulam; est enim ea mihi opus ad ducendas in charta lineas.

25 Nunc eo.

Refer ad me in cubiculum. Mox habebis.

Col. 40 Emericus, Baldus.

Cur solus rides?

Quid tuâ.

Quia fortasse rides me.

5 Unde tibi orta est ista suspitio?

Quia malus es.

10 Omnes quidem mali sumus; at ego te pejor non sum. Loth



Doth no body laugh then  
unless he laugh at some  
body?

15

I do not mean so: but  
he that laughs to him-  
self (as I have often  
heard) is either a fool or  
thinketh some mischief.

20

I know not whose saying  
that is; but whose soever  
that is, it is not alwayes  
true: yet I take your ad-  
monition in good part, 25  
and advise you too, as  
well as you do me, that  
you would have a care  
you be not suspicious;  
For fearful and suspected 30  
persons with most for  
death, as it is in our mo-  
ral verse.

30

I remember it: Neverthe-  
less I take your admoni- 35  
tion in good part.

35

Col. 41. Nathan. Mercurius.

Whence come you?

From home.

What are they doing at  
your house?

It makes no matter to you.

5

I confess it, but we use com-  
monly to ask our friends  
thus, just as if we should  
ask, How do you? How  
go all things with you? 10

10

It doth not become one  
to inquire over much

Nemo igitur ridet, nisi ali-  
quem irrideat?

*Non sic intelligo; sed qui so-  
lus ridet (ut sæpe audi-  
vi) aut stultus est, aut a-  
liquid mali cogitat.*

Ista sententia cujus sit, ne-  
scio; sed cujuscunque  
sit non est perpetuò ve-  
ra: tamen admonitio-  
nem tuam in bonam  
partem accipio, teque  
moneo vicissim ut cave-  
as supitiosus esse; Nam  
timidis & suspectis ap-  
tissima mors est, ut est in  
morali nostro carmine.

Mémini. Boni tamen con-  
sulo admonitionem tuam.

Col. 41. Nathan. Mercurius.

Unde venis?

Domo.

Quid agitur domi vestre?

Nil tuâ refert.

Fâteor, sed familiâres sic  
rogâre fere solémus, pe-  
rinde quasi rogémus,  
Ut valetis? quomodo se  
vestre res habent?

De re alienâ nimium per-  
contari non decet.

after

after another bodies  
matters.

N. I hold my tongue ; but you  
seem to me to be over-  
wise respecting your age

M. I say nothing of my own  
I have heard it often.

N. I thank you, that you ad-  
vise me so friendly ; here-  
after by Gods blessing, I  
will take heed of play-  
ing the fool.

M. So you shall be wise by  
little and little .

Col. Humbertus, Plautinus.

H. Ho, you firrah, the master  
is here.

P. What then ?

H. Look back at him.

P. Why so ?

H. That you may put off your  
hat to him, and salute  
him as he comes.

P. It becomes me to do so :  
but I was thinking of  
another thing.

H. Hold your peace.

Col. 43. Pontanus, Markus.

P. Whence came you ?

M. From abroad.

P. What went you out for ?

M. To make water.

P. What like weather is it ?

M. Misty.

P. Doth it thaw ?

15 Taceo ; sed, vidēris mi  
pro etate nimis sapere.

Nihil meum dico ; id audi  
vi sapere.

20 Habeo gratiam, quod me  
deo amicè moneas ; post  
hac, adjuvante Deo, ca  
vebo ineptus esse.

25 Ita paulatim sapiēs.

Col. 42. Humber. Plautinus

Heus tu, præceptor adē

Quid tum ?

Rēspice ad illum.

Quamobrem ?

5 Ut ei caput aperitas & re  
nientem salutes.

Ita decet facere, sed ali  
cogitabam.

10 Tace.

Col. 43. Pontanus. Marcus

Unde redis ?

Foris.

Cur exieras ?

Redditum urinam.

Qualis est cœli facies ?

Nebulosa.

An regelat ?

The frost doth so gibe  
again, that the snow be-  
gins wholly to melt.

And what doth it rain too?

I felt something drop  
from above.

Perhaps from the house-  
eaves as you went along

Nay I know it was from  
the clouds, and if you do  
not believe me lock your  
self.

As if I may not believe  
you in such a small mat-  
ter.

Why then did you seem  
to make a question?

That I might have a little  
more talk with you.

To what end serves that?

To exercise the Latine  
tongue.

But in the mean time we  
oft speak idle words,  
from which Christ hath  
commanded us to ab-  
stain altogether.

You are quite mistaken  
in the meaning of the  
commandment.

Why say you so?

Because it is not idle talk  
which hath reference  
to any instruction, espe-  
cially when we treat of  
good & honest matters;  
such as are the works of  
God in natural things.

We think you are in

10 Sic resolvitur gelu, ut nives  
omnino liquecant.

Etiámne pluit?

15 Sensi aliquid supérne destil-  
lâre.

Fortassie in transitu, stillici-  
diâ telli.

Imò è núbibus, scio; quod si  
non credit, vide tu ipse.

20 Quasi ego tibi non credam in  
re tantilla.

25 Cur igitur dubitare vide-  
bâris?

Ut pluribus verbis tecum  
fabulârer.

Quorsum id pertinet?

30 Ad Latinum sermônem  
exercendum.

Sed interim sæpe otiosa  
verba dicimus, a quibus  
omnino abstinendum  
Christus præcepit.

Totâ erras viâ in præcepti  
intellectu.

40 Cur istud dicis?

Quia non est otiosus ser-  
mo qui ad aliquam in-  
stitutionem refertur,  
præsertim ubi agitur de  
bonis & honestis; qua-  
lia sunt Dei opera in re-  
bus naturalibus.

Videris mihi rectè sentire;  
the

the right of it : and therefore I am willing to be of your mind.

P. But so much for this.

We must presently fall in hand with another business.

M. Well, let us give over.

Col. 44. Trolleanus, Bolanus

T. Do you know what a clock it is ?

B. I do not certainly; but I see it is almost supper-time.

T. Wo is me poor boy I have forgotten to goe to my mother as she bad me.

E. Run, run, you will come in time to sup at home.

T. You do well to put me in mind; I will go ask leave.

B. Look you where the Usher.

T. He is here in good time.

Col. 45. Rowland, Longius

B. What do you say of the penknife which I bought you three dayes ago; is it good enough ?

E. Yes indeed it is a very good one; but (woe is me poor wretch) I had like to have lost it.

B. How now, what say you? how came that to pass ?

L. As I came from abroad it crept from me in the street.

proinde facile tibi assentior.

46 Hæc hâtenus.

Instat nobis aliud negotium.

Agè definâmu s.

Col. 44. Trollean. Bolanus.

5 Scin'tu quota sit hora ?

Non certum scio, sed video instare cœnæ tempus.

Me miserum! oblitus sum adire matrem, quæ iussérat.

Curre, curre, opportunè venies, ut cœnes domi.

Rectè mones, ego rogatum véniam.

51 Eccum hypódidasculum. Optime adest.

Col. 45. Rolland. Longinus.

Quid ais de scalpello quod émeram tibi nudiustertius ? estne satis bonum ?

5 Imò verò est optimum ; sed (me miserum) parum absuit quin perdideram.

51 Eho, quid ais ? quomodo id accidit ?

Cùm redirém foris, incidérat mihi in vico. Whence



whence did it drop?

Out of my sheath which I had indiscreetly left open. 1c

How did you get it again?

I set up a Siquis presently on the gate, and after dinner a boy of the sixth 2c form brought it me again.

I wish they were all as faithful that find things that are lost,

Truly there are but few 25 that will make restitution, if it be a thing of any value.

And yet it is particularly commanded by the word of God.

What else? for it is a kind 3c of theft if one keep another mans thing when it is found, if to be he know to whom it should 35 be restored.

R. But most men think they may lawfully keep whatsoever they find after it be lost.

Truly they are very grievously mistaken.

R. But ( that we may return to our former speech ) what gave you the boy that had 45 found your pen-knife?

I gave him a Quincee, and some Walnuts, moreover I commanded him & advised him in a word or two that he should do so 5c always.

Unde exciderat?

E theca mea, quam imprudenter apertam reliqueram.

Quomodo recuperasti?

Affixeram statim chartulam valvis januae: Post prandium quidam puer sextæ classis mihi retulit.

Utinam omnes tam fideles essent qui res amissas repériunt.

Profecto pauci sunt qui restituent, si modò sit res alicujus pretii.

Et tamen id verbo Dei nominatim præcipitur.

3c Quidni? est enim furti species si quis rem alienam inventam retineat; modo sciat cui reddenda sit.

At plerique putant se jure possidere quicquid amissum invenerint.

4c Errant illi quidem gravissime.

Vérum ( ut rediámus ad inceptum sermonem ) quid dedisti puero, qui scalpellum tuum invenerat?

Dedi sextantem, & nuces aliquot juglandes: ladanum præterea, & paucis admonui idem semper esse faciendum.

You

- R. You have done very well :  
for so he may be more  
willing to restore a thing  
another time if he find it.
- L. But what if you had lost it ?  
I would have taken it if  
good part, and have  
bought me another.
- R. Would you have taken it  
patiently ?
- L. Verily not without some  
grief.
- R. Therefore not patiently.  
but I will not press you  
too straightly.
- L. We are no *Divines*.
- R. What then ?
- L. *Young Grammarians*.
- R. And very unskilfull ones  
indeed.
- L. We ought so much the  
more diligently to pray  
to God ; that by his Gos-  
pel he would free us from  
the darkness of ignorance  
wherein we have lived.  
and do live as yet.
- R. Truly we should do that  
if we obey those holy ad-  
monitions, which we hear  
every day from the mas-  
ter, and oft-times from  
the Preachers, the mini-  
sters of Gods word.
- L. See how much the losing  
of my pen-knife hath  
done us good.
- R. Because of that, I congratu-  
late with you double :
- Rectè fecisti, sic enim li-  
bentiùs reddat aliàs, si  
repèrerit.
- Sed quid si perdidisses ?  
Æquo animo tulissem ; &  
mihi emissem aliud.
- Itane æquo tulisses animo ?
- Certe non sine aliqua mo-  
lestia.
- Non igitur æquo animo :  
sed nolo te arctius urgere.
- Non sumus *Theologi*.  
Quid ergo ?  
*Grammaticuli*.  
Et quidem imperiti.
- Tanto diligentius Deum  
precarì debemus, ut per  
Evangelium suum nos li-  
beret ab ignorantia, te-  
nebris, in quibus versati  
sumus & adhuc versamur.
- Id vero faciemus si sanctis  
admonitionibus paream-  
us, quas audimus quo-  
tidie a præceptore, et sæ-  
pe à concionatoribus, di-  
vini verbi ministris.
- Vidi quantum profuerit  
nobis scalpelli mei amis-  
sio.
- Ob eam rem tibi duplici-  
ter congratulor ; pri-  
mò,

- first that I have bought it well for you ; and secondly that you have found it again after it was lost
- L. I thank you my Rouland. 90
- R. But the praise and thanks be to our heavenly father.
- L. Amen.

Col. 46. Mercarius, Calvin.

- M. Methinks, you are not over hastie.
- C. Indifferently.
- M. What if you mend me two or three pens ?
- C. It may suffice you, if I mend you one for the present. Are they new ones ?
- M. They are new ones indeed, but ready for the mending. 10
- For I have already shaven them, I have cut off the tops, and pul'd off the feathers.
- C. Let me see them: truly they are exceeding good ones, and very fit to write withall.
- M. How know you that?
- C. Because they have a large quill, hard and shining: for those that are soft and have a shorter quill are not fit to write withall. (well 25
- M. I am glad I bought them
- C. That is not amiss ; but for

mum quod tibi recte emerim ; deinde, quod amissum recuperaveris.

Habeo tibi gratiam, mi Rolande.

Quin patri nostro coelesti sit laus & gratiarum actio. Amen.

Col. 46. Mercarius, Calvinus.

- Mihi non videris nimis occupatus.
- Mediocriter.
- Quid si mihi exacuas duas aut tres pennas ? 5
- Satis fit tibi, si unam accuero in praesentia.
- Suntne novae ?
- Novae quidem ; sed paratae usque dum acuuntur.
- Jam enim levigavi, caudam rescidi, detraxi plumulas.
- Ostende : profecto sunt optima, & ad scribendum aptissima. 15
- Unde istud nosti ?
- Quia sunt caule amplo firmo & nitido : nam molles & quae caulem habent breviorum, parum sunt ad scribendum utiles. 20
- Gaudio me utiliter emisse.
- Non abs re ; sed quanti ? 25
- How

how much bought you them?

M. I gave two farthings ( or doits ) for these three.

C. Then you bought them for two deniers ( or pennings or neghen-mankens ) piece.

M. The matter is apparent.

C. It is but a small rate considering the goodnesse of the commodity.

Of whom did you buy

M. Of a certain pedlar. ( them

C. They are sold severally & not so good, by this town merchants for ( quucees, or ) doubles a piece.

M. And yet they are sometimes bold to say they cost them more at Lyons.

C. That is commonly the custome of merchants; for they get no profit, unless they lie abundantly, as Cicero saith.

M. But go to, that I may stay you no longer, let us mind what we have in hand.

C. I shall have dispatch presently; mind me diligently that you may learn once.

M. I look very intentively: but I had need of a little longer time.

C. That then shall be done in my chamber, if you will come & see me at any time.

M. At what time?

Pro his tribus dedi quadrantes duos.

25 Singulas igitur binis emissi denariolis.

Res apparet.

30 Est vile pretium pro rei bonitate.

De quo emissi?

De quodam circumforaneo

35 Apud hujus oppidi mercatores singulae & quidem minus bonae venduntur sextantibus.

Et tamen audent interdum dicere pluris sibi constare Lugduni.

40 Ea fere est mercatorum consuetudo; nihil enim proficiunt, nisi admodum mentiantur, ut ait Cicero.

45 Sed age, ne te diutius remorer, agamus quod instat.

50 cito expediero, aspice me diligenter, ut discas aliquando.

55 Aspicio intentis oculis; sed mihi opus esset spatio paulo longiore.

Istud ergo fiet in cubiculo si quando me velis invisere.

60 Quo tempore?

After



C. After the giving over the school, that is, at nine a clock in a morning, or four in the afternoon.

Now you have two pens, well fitted ( unless I be deceived ) for your use.

You shall keep this third safe and sound for you against another time.

M. Take it you, if you please.

C. No, but keep it for your self, I have enow brought me from home.

M. I give you all possible thanks ; fare you well.

C. God keep you in safety.

But heark you, do not spare for my labour at any time.

M. Do you also make use of me and any thing that is mine, if need be, as well as I do. Again farewell.

Col. 47. Puteanus, Buerla.

Whence came you even now?

1. Out of the Kitchen.

P. What went you thither for?

B. To warm my self.

P. I Believe, you had rather be in the kitchen, than in the school ; had you not ?

post scholæ missionem, hoc est, horâ nonâ matutinâ vel quartâ pomeridianâ

65 Nunc habes duas pennas rectè ( ni fallor ) in usum tuum accommodatas.

Hanc tertiam in aliud tempus tibi integram servabis.

70 Accipe tibi si placet.

Quin tibi serva, domo adferuntur mihi satis multæ.

75 Ago tibi quas possum gratias ; Vale.

Incolumè te conservet Deus. Sed heus ; ne parcas unquam labori meo.

80 Tu quoque & me & rebus meis vicissim utere, si quid opus fuerit. Iterum vale.

Col. 47. Puteanus, Buerla.

Unde veniebas modò?

E culina.

Quid illuc iveras ?

Ut me calefacerem.

Tu, credo, libentius es in culina, quam in schola ; nonne ?

- B. No wonder; there is no fire  
in the School, as there is  
in the Kitchen.
- P. Go thy way, thou art wise  
enough.
- B. I wish I were as wise in holy  
things, as in the care of  
my body.
- P. See you get wisdom.
- B. How?
- P. By study, care, labour, and  
diligence.
- B. I am not sparing of my  
labour.
- P. You do well; but we must  
tarry a time; in the con-  
tinuance whereof all  
things are done: in the  
mean time we must pray  
to God daily.
- B. You advise me fair: I wish  
he would promote our  
studies to the glory of  
his name.
- P. He will doe it, if we go on  
diligently to worship him.
- Nihil mirum; in scholâ non  
est ignis, sicut in culinâ.
- Abi, sapiis.
- Utinam tam saperem in di-  
vinis rebus, quàm in curâ  
côporis.
- Fac sapias.
- Quomodo?
- Studio, curâ, labóre, & dili-  
gentiâ.
- Non parco labori.
- Recte facis; sed est tem-  
pus expectandum, cujus  
progressu fiunt omnia:  
interim precandus est  
Deus assidue.
- Bene mones; utinam studia  
nostra promoveat in glo-  
riam sui nominis.
- Id faciet si pergâmus cum  
colere diligenter.

Col. 48. Puteanus, Capusius

Col. 48. Puteanus, Capusius.

- P. What are you musing with  
your self, Capusius?
- C. I would willingly go home;  
That I may recreate my self  
a little these few dayes  
with my mother.
- P. What hindereth that you  
cannot go?
- Quid tecum cogitas, Capusi?
- Libenter irem domum;  
Ut me his diébus parumper  
recrearem cum matre.
- Quid obstat quò minus eas.
- The

C. The master will not give me leave.

P. He takes a better order for you than you are aware of.

C. How?

P. For in the interim you would lose much time, and when you came again, you would be sorry.

C. Do not I say true?

P. Indeed, it is so.

Tarry then, If you be wise.

**I will take your counsel,**

C. because I think it is good.

C. I would not willingly give you bad counsel.

P. And I wish what I perswade

C. you to, may succeed well with you.

I hope it will doe so, God willing.

Col. 49. *Martialis, Blancus.*

How much money have you?

M. **A farthing qu.** but how

E. much have you?

Not so much.

M. How much then?

P. But one farthing.

M. Will you lend it me?

P. I have need of it.

M. For what use?

P. To buy paper:

M

Præceptor non vult permittere.

Meliùs tibi consulit, quàm ipse putas.

Quómodo?

Nam interea perderes multum tēporis, & quum rediisses, tibi doléret.

Nonne verum dico?

Profectò, sic est.

Mane igitur, si sapis.

Parèbo tuo consilio, quia mihi rectum videtur.

Nollem sciens malum tibi consilium dare.

Atque utinàm quod sūadeo succedat tibi prospere

Spero ita fore, Deo volente.

Col. 49. *Martialis, Blancus.*

Quantum habes pecuniæ?

Assem cum semisse : tu vero?

Non tantum.

Quantum igitur?

Unicum assem.

Vis mihi dare mutuo?

Est mihi opus.

In quem usum?

Ad emendam chartam.

10

M 2

1

M. I will give it you again to-day.

B. You should have said with-  
all, by the help of God.

So our master teacheth us  
out of Gods word: but  
I cannot use my self to  
it.

M. See you do use your self to  
it.

M. How shall that be done?

If you oft consider, that we  
so depend upon God,  
that we can do nothing  
without his help.

B. You give me good counsel.

M. Such as I would have to be  
given to me.

B. But ( that we may return to  
our purpose ) will you  
lend me that farthing?

M. I wonder, that you ask to  
borrow, that have more  
than I?

There is a scholar that  
comes this way, that of-  
fers a book to sell.

M. And what then?

B. I had a mind to buy it, be-  
cause *ht offers it cheap-  
er than our bookseller.*

M. Take it; but, I pray you,  
how will you restore it  
so quickly?

B. After supper I will go  
home, and beg it of my  
mother.

M. What if she would not give  
it you?

Hodie reddam tibi.

Addendum fuit, Deo juvan-  
te.

15 Sic docet præceptor ex  
verbo Dei: sed non possum  
assuefacere.

Fac assuefcas.

20 Quomodo id fiet?

Si sæpe cõgites, nos à Deo  
sic pendere ut nihil possi-  
mus sine ejus auxilio.

25 Bonum mihi das consilium  
Quale mihi dari velim.

30 Sed ( ut ad propõsitum re-  
deamus ) dabis mutuò  
istum assem?

Miror te mutuò pètere, qui  
plus habes quam ego?

35 Est quidem scholasticus  
hàc transiens, qui librum  
venàlem ostentat.

Quid tum?

40 Cupiebam èmere; quia vi-  
lius indicat, quàm noster  
bibliopola.

Accipe; sed, quæso, undè  
tam cito reddes?

45 A coenà ibo domum ut à  
matre petam.

Quid si dare nolit?



B. She will not stand upon  
it, when I shall shew her  
the book.

Col. 50. *Montanus,*  
*Eusebius.*

M. How old are you?

E. Thirteen, as I have heard  
my mother say; but how  
old are you?

M. Truly I am not so old.

E. How old then?

M. I want one year of you.

E. You are twelve years old  
then.

M. It is an easie thing to  
guelle.

E. But what year is your bro-  
ther going on?

M. The fifth.

E. What say you? he can talk  
Latine already?

M. Why do you wonder at it? we  
have ever a school-  
master at home; that is  
both learned and dili-  
gent; he doth teach us to  
speak Latine: he speaks  
nothing in English, unless  
it be for explication sake  
of something; moreover  
we dare not speak to our  
father, unless it be in La-  
tine.

E. Do you never speak english  
then?

M. Only with my mother, and  
that at a certain hour,

*Nihil cunctabitur cum li-  
brum ostendero.*

Col. 50. *Montanus,*  
*Eusebius.*

*Quot annos habes?*

*Tredecim, ut a matre acce-  
pi; tu verò?*

*Equidem non tot habeo.*

*Quid igitur?*

*Deest unus.*

*Sunt ergo duodecim.*

*In promptu est ratio.*

*Sed frater tuus quotum agit  
annum?*

*Quintum.*

*Quid ais? jam Latine lo-  
quitur?*

*Quid miraris? semper ha-  
bemus domi pædagógum  
& doctum & diligentem;  
is semper nos Latine lo-  
qui docet: Nihil Angli-  
cum effert, nisi aliquid  
declarandi causâ; quin-  
etiam patrem non audé-  
mus, nisi Latine alloqui.*

*Nunquam igitur Anglice  
loquimini?*

*Solum cum matre, idque  
certâ quâdam horâ quum*

- when she bids us to be called to her.
- E. What do ye with the family?
- M. We have seldom any speech with the family, and that only, as they pass to and fro, and yet the servants themselves speak to us in Latine.
- E. What do the maids?
- M. If at any time we have need to speak with them, we make use of the vulgar tongue, as we are wont to doe with my mother her self.
- E. O happy boyes ye, that are taught so diligently!
- M. Thanks be to God, by whose blessing we have a father that takes care we should be so curiously taught.
- E. Certainly the praise and honour of that matter is due to our heavenly Father alone.
- M. But what do we?
- E. Now I hear the bells calling.
- M. Let us make hast then:
- Col. 51. Sylvius, Lewis.
- S. Why do you look so heavily upon it, Lewis?
- L. I am sick.
- S. What sickness is it?
- illa nos ad se vocari jubet.
- Quid agitis cum familiâ?
- Cum familia rarus est nobis sermo & quidem tantum in transitu, & tamen famuli ipsi nos Latine alloquuntur.
- Quid ancillæ?
- Si quando usus postulat, ut eas colloquamur, utimur sermone vernaculo, ut solemus cum ipsâ matre.
- O vos felices, qui tam diligenter docemini?
- Est Deo gratia, cujus dono patrem habemus qui curret nos tam accurate erudiendos.
- Certè ejus rei laus & honor unico cœlesti patri debetur.
- Sed quid agimus?
- Nam audio recitari catalogos.
- Ergo festinemus.
- Col. 51. Sylvius Ludovicus.
- Quid tristis es, Ludovice?
- Ægrôto.
- Quid morbi est?

- L. I know not.  
S. But nevertheſſe is your ſickneſſ troubleſome to you?  
L. Not very much, I thank God.  
S. What pains you?  
L. My head.  
S. What? all your head?  
L. No indeed.  
S. What part then?  
L. I cannot tell the name of it.  
S. Is it the crown of your head?  
L. It is not.  
S. What then? whether the forepart, or the hinder part of the head?  
L. This part of the head before.  
S. It is the forepart of the head then?  
L. What ſhall I do then?  
S. **Reſt you, and you will be well by and by.**  
For ſo I have heard of my mother, that **there is no preſenter remedy for head-akes than reſt.**  
L. But there are ſundry diſeaſes of the head.  
S. And perhaps ſundry remedies; but what is more eaſie than to try that, which I told you?  
L. I hope, **It will not hurt me to make tryal.**
- Nefcio.  
Sed tamen eſtne gravis morbus?  
Non admodum, gratia Deo.  
*Quidnam tibi dolet?*  
Caput.  
Quid? totumne caput.  
Non certe.  
Quæ pars igitur?  
Nefcio nomen.  
Eſtne vertex?  
Non eſt.  
Quid ergo? utrum ſinciput, an occiput?  
Hæc pars anterior?  
Eſt ergo ſinciput.  
Quid igitur faciam?  
*Quieſce, bene mox ſanus eris.*  
Sic enim à matre accepi, nullum eſſe præſentius remedium capitis doloribus quam quietem.  
Atque varii ſunt morbi capitis.  
Et vera fortaffe remedia; ſed quid eſt facilius quam id tentare quod dixi tibi.  
*Experiri quidem nihil (ut ſpero) nocebit.*

- But where shall I rest ?  
 S At your house, in bed.  
 L My mother will not let me.  
 S Yes, if you say you are not <sup>40</sup> well.  
 L But she will think that I dissemble.  
 S It may be so ; but why do you doubt to make trial ? <sup>45</sup>  
 L It is good counsel.  
 S Make use of it, if you will ?  
 L I shall truly :  
 S Indeed, If you be wise.  
 L But one thing remains.  
 S What is it ?  
 L I must get leave of the master.  
 S Go to him and ask.  
 L What if he will not give it me ?  
 S Yes, he will grant it you very easily. <sup>60</sup>  
 L How know you that ?  
 S Because he is apt enough to beleeve us, except them that have sometimes deceived him. <sup>65</sup>  
 L I never deceived him to my knowledge.  
 S Go confidently then.  
 L Now I go.  
 S But do you hear, first be-  
 think you what you are  
 to do, that you do not  
 make a stand as you <sup>75</sup>  
 speak.
- Sed ubi quiescam ?  
 Domi vestræ, in lecto.  
 Mater non sinet.  
 Imò, si dixeris te ægrotare  
 Atqui me putabit simulare  
 Fieri potest ; sed quid du-  
 bitas periculum facere ?  
 Bonum Consilium.  
 Utere, si vis.  
 Faciam profectò.  
 Enim verò, si sapias.  
 Sed unum restat.  
 Quid est ?  
 Impetranda à præceptore ut-  
<sup>55</sup>nia,  
 Adi, & pete.  
 Quid si nolit dare ?  
 Imò, facillime.  
 Qui scis istud ?  
 Quia satis est credulus no-  
 bis, nisi qui aliquoties il-  
 lum fefellerunt.  
 Nuquàm sciens illum fe-  
 felli.  
 Ito igitur fidenter.  
 Nunc eo.  
 Sed heus, meditare quid sis  
 acturus, ne fortè loquendo  
 hæreas.



L. You advise me well ;  
I will not come unprobi-  
ded.

Bene mones ;  
Non accedam imparatus.

Col. 52. Paul, Timothy, and  
Salomon the judge.

Col. 52. Paulus, Timótheus,  
Salomon iudex.

P. Timothy, you come to me at  
a wish ; I sought some-  
body to strive with me ;  
but they all run to strive  
who can play ; but what  
say you ?

Optátus mihi ades, Timo-  
thee ; quærebam qui me-  
cum certare vellet ; sed  
omnes ad lusus certamen  
currunt ; tu verò quid  
ais ?

T. What should I rather chuse  
than to strive peaceably  
with you about our stu-  
dies ?

Quid ego malim, quàm te-  
cum de nostris studiis pa-  
cifice contendere ?

P. But what subject do you  
desire to strive about ?  
About reading Tullys Epi-  
stles ?

10 Sed quid petis certandi ar-  
gumentum ? an de repe-  
tendis Ciceronis Epistolis ?

T. I had rather about Cato.

15 Malo de Catone.

P. Why so ?

Quamobrem ?

T. Because I want some les-  
sons to get by heart out  
of Tully.

Quia restant mihi ediscen-  
dæ aliquot prælectiones  
de Cicerone.

For you know I have been  
sick almost two weeks.

20 Scis enim me ægrotasse se-  
rè duas hebdomadas.

P. I do remember it.

Memini.

Would you have us say  
then the second book of  
moral distichs ?

Vis igitur dicamus secun-  
dum librum moralium  
distichorum ?

T. It is too long for this houre.

25 Est longus nimis in hanc  
horam.

P. Why so ?

Quid ita ?

T. Because we must play some-  
while that we may exer-

30 Quid nobis aliquamdiu lu-  
dendum est, ut corpus ex-  
cise

- cise our body to preserve health.
- P. Let us say the third book then, because it is the shortest. 30
- T. But I will have some body to be judge.
- S. Salomon is here ready at hand, who doth follow me for that purpose. 35
- T. Salomon, will you hear us then?
- S. What are you to say?
- T. The third book of Moral Distichs. 40
- S. Will you not say by turns one unto another?
- T. Yes, either of us his Distich. Scilicet, suum uterque Distichum.
- S. But (that you may not mistake your selves) 45 At pueri, (ne errētis) nolo vos audire tanquam iudex.
- P. Why not?
- S. Left perhaps the one of my friends be offended with my censure. 50
- T. Wherein then will you be a helper to us?
- S. I will diligently mark both your mistakes in a little paper; and afterwards you shall carry them to the master to know his mind. 55
- T. What shall be done then?
- S. He shall adjudge the victory and the reward to whether he shall think good. 60
- ceamus ad valetudinem conservandam.  
Dicamus ergo librum tertium, quia est brevissimus.  
Sed iudicem volo.  
Præstò est Salomon, qui me ob eam rem sequitur.  
Vis igitur, Salomon, audire nos?  
Quid dicturi estis?  
Tertium librum Moralium Distichorum.  
Nonne alternis dicetis?  
Cur non?  
Ne forte meâ sententiâ alteruter amicorum offendatur.  
In quo igitur nobis eris adiutor?  
Notabo in chartulâ diligenter utrique lapsus; deinde referetis ad præceptorem.  
Quid tum fiet?  
Ille, utri videbitur, & victoriam & præmium adjudicabit.

- P. You will be only our witness then.
- S. I mean so.
- T. Truly I think it would be a very good course. 65
- P. And I like it passing well.
- S. But there is one thing behind.
- T. What is that? 70
- S. Will you besides your apparent faults, have your **Sticks** and **Stammerings** noted?
- T. So the master's orders about this matter do require. 75
- S. Give me a book in my hand, that I may be more sure to observe. 80
- P. Take my Book.
- T. Should I begin?
- P. It is but fair, because I dared you.
- T. Salomon, hear me, I pray, 85 but diligently.
- S. But do you have a care you say not negligently.
- T. Reader, if thou this verse away wouldst bear, 90 These Rules of living well be sure to hear.
- P. With learning store thy mind, cease not to learn; Without it none can life from death discern. 95
- Eris igitur nobis tantum testis.
- Sic intelligo.
- Optima sane videtur mihi ratio.*
- Mihi quoque valde probatur.*
- Sed unum restat.*
- Quid est?
- Vultisne præter lapsus manifestos, *hæitationes* etiam si notari?
- Sic volent præceptoris leges super hac re.
- Date mihi librum in manum, ut certius observare possim.*
- Tene meum.*
- Incipiámne?
- Æquum est, quia tu à me provocatus es.*
- Audi, quæso, Salomon, sed diligenter.
- Tu vero cave dicas negligenter.
- Hoc quicumque velis carmen cognoscere, Lector;
- Hæc præcepta feres quæ sunt gratissima vita.*
- Instruè præceptis animum, nec discere cesses:*
- Nam sine doctrina vita est quasi mortis imago.*

Thou

## M. Corderius's Colloquies.

- T. Thou shalt get good by't;  
but if thou it scorn,  
Thou mak'st thy self, not  
me that write, forlorn. 95
- P. When thou liv'st well, mind  
not what lewd folk say:  
It is not in our power their  
tongues to sway. 6c  
*And thus they go on to the  
end of the third book.*
- Comoda multa feres; sine  
aut spreveris illud,  
Non me scriptorem, sed te  
neglexeris ipse.  
Cum rectè vivas, ne cures  
verba malorum:  
Arbitrii nostri non est quid  
quisque loquatur.  
Sic perguat ad finem us-  
que libri tertii.*

Col. 53 Dennis,  
William.

Col. 53. Dionysius,  
Gulielmus.

- D. You are welcome home  
William, when came  
you out of the country?
- G. Yesterday afternoon.
- D. What did your mother?
- G. As she took me along with  
her so she brought me  
back.
- D. Did she not come on horse-  
back?
- G. Yes, and that of an ambler  
too.
- D. But what did you?
- G. Do you ask me what?  
I was her footboy.
- D. Was not the toil of the  
journey troublesome to  
you?
- G. There was no tray diffi-  
cult to me, I had such a  
mind to return to the  
city.
- Grátulor tibi réditum, Gu-  
lielme; quando rediisti  
rure?
- Heri post merídiem:
- Quid mater?
- Quemádmódum illa me se-  
cum duxerat, ita redux-  
it.
- Nonne venit in equo?
- Et quidem tolutário.
- Tu verò?
- Quid rogas?
- Eram illi à pedibus.
- Non tibi fuit molestus la-  
bor itineris?
- Nulla mihi fuit via difficilis,  
adeò erat jucunda in ur-  
bem reditio.
- Who



Why do you ask ?

I was loth to come on horse-  
back.

D. How far is your countrey-  
house off hence ?

G. Four miles : and those not  
very long ones neither.

D. But enough concerning  
your return :

Let us now do something  
else.

Have you been mindful of  
your promise ?

Are you come again emp-  
ty ?

G. I have brought as many  
grapes as I could.

D. How many then ?

G. A little hand basket full.

D. Whoo ! a little basket full !

For no body but your self  
then.

G. Yes, for us two.

D. What ? so little for two ?

G. The strength of my little  
body was able to carry  
no more.

But if I had been strong,  
I would have brought as  
many as an ass could  
carry

For my mother was willing  
to give me leave.

D. How could I wish that I had  
been there !

G. I and my mother wanted  
you exceedingly.

Quid quæris ?

Noluisssem eques venire.

Quântum distat hinc villa  
vestra ?

Quatuor milliaribus, iisque  
non admodum longis.

Sed jam satis de reditu :

Nunc aliud agamus.

Fuistine memor promissæ  
tui ?

Num redisti vácuus ?

Attuli uvárum quantum  
pótui.

Quantum igitur ?

Quasillum.

Hui ! Quasillum !

Tibi igitur uni.

Imò, nobis duóbus.

Quid duóbus tantillum ?

Non poteram ferre amplius  
pro vivibus corpusculi mei.

Quod si robustus essem, asini  
onus asportassem.

Mater enim facîle permit-  
tebat.

Quám vellem adfuisse !

Ego & mater te plúrimùm  
desiderávimus.

But

- But have a good heart; for she hath left a servant in the countrey, who will come loaden with a very great basket full, and then she will give you good store.
- D. Aha, now you say as I would have you, my William,
- Let us goe home to our house.
- G. I hope you shall see our basket whole yet.
- D. O fine boy!
- For I had a mind to go to salute your mother, whom I love very well.
- G. Truly you shall do a thing that will be very acceptable to her.
- D. Let us go then.
- Sed esto bono animo; ea reliquit famulum ruri, qui amplissimâ corbe onustus veniet: tum illa tibi dabit affatim.
- Aha, nunc optata loqueris, mi Gulielme.
- Eamus domum ad nos.
- Videbis quassillum nostrum adhuc (ut spero) integrum.
- O lepidum caput!
- Nam & cupiebam ire salutatum matrem tuam mihi charissimam.
- Profecto illi gratissimum feceris.
- Eamus igitur.

Col. 54. Antonie. Bernard.

Col. 54. Antonius, Bernardus.

- A. What are you musing on here all alone?
- B. I bewail my misery.
- A. What misery is it that troubles you?
- B. Wo is me poor boy! see, we have changed our form and I have no money to buy books.
- A. Doth not your father give you some?
- Quid hic solus cõgitas?
- Deploro meam miseriam. Quænam te afficit miseria?
- Heu me miserum! ecce, mutavimus classem, nec est mihi pecunia unde libros emam.
- Annon tibi dat pater?

He

B. He doth give me some indeed sometimes, but over-sparingly.

A. He is covetous then.

B. That doth not follow.

A. What doth hinder him then that he doth not allow you money?

B. Poverty; besides, when I ask him, he wonders that we need so many books.

A. That is no wonder, especially seeing he is poor; but in the interim, have a good heart, and do not trouble your self, I pray you.

I will endeavour that my father may help you:

For he is willing to bestow upon the poor, especially upon those, whom he knows to be given to their books.

B. O happy I, if God shall help me by thy means!

A. I hope he will help you; but do you in the mean time pray unto him diligently, that he would incline my fathers mind towards you.

You advise me well; for (as I have often heard out of holy sermons)

It is God alone that ruleth and guideth mens hearts.

Dat quidem, sed parcè nimis.

Est igitur avàrus.

Non sequitur.

Quid igitur impedit, quò minùs pecúniã ubi sup-péditet?

Paupertas; præterea, quum peto, miràtur tot nobis opus esse libris.

Nihil mirum, præsertim quum sit pauper; sed interim esto animo bono, nec te affliges quãso:

Dabo operam, ut te juvet pater meus.

Libenter enim largitur pauperibus, præsertim iis quos novit bonarum literarum studiosos esse.

O me felicem, si tuã operã me Deus adjuverit!

Juvabit, ut spero: sed tu interim precare illum diligenter, ut mei patris ânimum erga te affectum reddat.

Recte mones; nam (ut sæpe audiui è sacris consci-onibus)

Solus est Deus qui hominum corda gubernat ac dirigit. It

A. It is just so.

B. Farewell good Antony, thou hast revived me.

A. And farewell thou also, Bernard.

But I pray thee tell me, how much money want you

B. If I had two shillings, I should have enough for the present.

A. Hold your tongue ; you shall find God ready to help you to morrow, I hope.

Ita res habet.

Vale mi Antoni, qui mihi animam reddidisti.

Tu quoque, Benarde, vale.

Sed dic mihi, quæso, quantum nummorum tibi opus est? Si duos haberem decusses abunde mihi esset in præsentia.

Tace, cras (ut spero) divinum auxilium senties.

Col 55. Philip, Vultherius.

o. 55. Philippus, Vultherius.

. Whither are you going now?

V. Into the stove :

P. Why so?

V. Is such a question to be asked? Do you not feel the cold?

P. What one of a hundred is there that doth not now feel it when it is so bitter?

But I had rather warm myself in the kitchen.

V. But the master hath forbid it.

I. I know that well enough ; but I will ask leave.

V. Why will you not warm your self in the stove?

Quò nunc is?

In hypocaustum.

Quid eò.

Hocceine rogandum est? non frigus sentis?

Quotusquisq; nunc non sentiat, quum sit adò acerbum?

Sed ego malim me in culina calefacere.

Atqui præceptor vetuit.

Non ignoro; sed rogabo veniam.

Cur non vis in Hypocausto calefieri?

The



P. I know that well enough;  
but I will ask leave.

V. Why will not you warm  
your self in the stove?

P. The fumes of the Furnace<sup>25</sup>  
offend my head, which is  
otherwise crazy enough.  
Whence it comes to pass  
that I am soon troubled  
with the head-ach.<sup>30</sup>

V. I have been so too some-  
times; but I have used  
my self by little and little  
to abide the inconveni-<sup>35</sup>  
ences of the stove.

P. And I shall (I hope) use my  
self; but it is better to do  
that in the afternoons,  
when so great heat shall<sup>40</sup>  
be abated.

V. But now it is not time to  
play the Philosopher here  
any longer; for my teeth  
chatter with cold already.<sup>45</sup>  
dy.

Col. 56. Stratanus,  
Theobaldus.

S. What Trees are there in  
your Garden?

T. We have a garden near the  
City, in which are herbs  
which we eat every day;  
and besides there are two

Non ignoro; sed rogabo  
veniam.

Cur non vis in hypocausto  
calefieri?

Vapores clibani tentant mi-  
hi caput, quod alioquin  
infirmum satis habeo.

Unde fit ut facile ex capite  
laborem.

Egò quoque sic aliquando  
fui; sed paulatim assue-  
feci me ad ferenda hypo-  
causti incommoda.

Et ego (ut sperò) me as-  
suefaciam; verum id præ-  
stat fieri horis pomeridi-  
anis, ubi tantus æstus de-  
ferbuerit.

Sed nunc tempus non est hîc  
Philosophandi diutius;  
jam mihi dentes frigore  
crepitant.

Col. 56. Stratanus,  
Theobaldus.

Quæ sunt arbores in horto  
vestro?

Hortum habemus suburba-  
num, in quo sunt olera  
quibus vescimur quotidie;  
praterea sunt in fundo  
N orchards

- orchards in our ground  
set with several trees.
- S. What herbs have you in  
your garden?
- T. My mother can better an-  
swer you touching this  
matter. For she is of-  
ten there, either to sow  
or to weed, or to get  
something.
- S. Yet tell me the names of  
some herbs.
- T. It would do you but a lit-  
tle good to reckon you  
up the names, unless you  
saw the things themselves:  
But let us go about the  
business in hand.
- S. May you go when you  
please?
- T. I may indeed with my mo-  
ther's leave?
- S. I pray thee, see that she may  
give thee leave: but on  
that condition, that you  
take me along with you.
- T. That shall quickly be done;  
do but tarry for me here,  
I will come back again  
presently.
- S. What if she be not at home.
- T. Yet I will come and tell  
you this.
- S. God speed you well.
- nostro bini horti variis  
arbóribus cónfíti.  
In horto quæ sunt ólera?
- De hoc mater meliùs re-  
spondère posset. Nam il-  
lic sæpe versátur, aut se-  
rendi causâ, aut sarriendi  
aut aliquid colligendi.
- Sed tamen dic mihi aliquot  
ólerum nómína.  
*Parum prodesset nómína ti-  
bi recensére, nisi res ip-  
sas vidéres:*
- Quin eamús in rem presen-  
tem.*  
Potes ire quando libet?
- Possúm quidem matre per-  
mittente.  
Fac ámabo, permittat:  
sed eâ lege ut *metibi co-  
mitem assumas.*
- Id facillimè fiet;  
*tantum hic me expectes,  
mox rediero.*
- Quid si ea domi non est?
- Tamen hoc tibi renunciá-  
bo.
- Bene vertat Deus.*

Col. 57. *Præpositus,*  
*Cautionus.*

Col. 57. *Præpositus,*  
*Cautionus.*

- P. I received money of my father to day, if perhaps you have need of any.
- C. I need none now: but yet I thank you very heartily that out of your liberality you offer me a kindness of your own accord.
- P. For what one among a thousand is there will do it?
- C. I think but a very few; yet you have often invited me with your kindnesses.
- P. Those have been so small, that they are not worth the speaking on.
- C. That is no small kindness which is done with a very good will.
- P. I wish we could so prize Gods benefits towards us, as we use to do mens.
- C. He grant that we may more often and more diligently busie our selves with that consideration.
- P. Truly that is necessary, if we will have more often experience of his bounty.

Hodie pecuniam à parte accepi, si tibi forte est opus.

Nihil nunc opus est mihi: sed tamen gratiam habeo maximam, quod pro tua liberalitate ultrò mihi offers beneficium.

Quotus enim quisque id faciet?

Credo paucissimos; tu me tamen non semel beneficiis provocasti.

Adeo parva illa fuerunt, ut non sint commemoratione digna.

Non est parvum beneficium, quod ab optimâ voluntate profectum est.

Utinam Dei erga nos beneficia tam expenderemus, quàm solémus hominum: Faxit ille, ut in eâ cogitatione nos exerceamus, & sæpius & diligentius.

Illud profectò necesse est, si volumus ejus benignitatem sæpius experiri.

Col. 58. *Fatonius,*  
*Barbarius,*

Col. 58. *Fatonius.*  
*Barbarius.*

F. What are you doing ?

B. I am writing.

F. What are you writing ?

B. I am writing out the masters dictates.

F. What dictates ?

B. Yesterdays.

F. What ? was not you there ?

B. Yes, I was there; but I could not overtake the Master as he dictated.

F. What hindered you ?

B. Because I did not sit well enough.

F. Came you too late then ?

B. Just so.

F. Let me see your note-book; I will write it for you.

B. What shall I get by that ?

F. I shall have writ it out sooner than you; and afterwards we shall play together, as our Master hath granted us leave.

Give me your Book, I say.

B. Truly I would do it with all my heart; but I dare not.

F. What are you afraid on ?

B. The Master's express command.

*Quid agis ?*

*Scribo.*

*Quid scribis ?*

5 *Describo dictata præceptoris.*

*Quænam ?*

*Hæsterna.*

*Quid ? non áderas ?*

10 *Imò áderam; sed non poteram magistrum dictantem ásequi.*

*Quæ res te impediébat ?*

15 *Quod satis commodè non sedérem.*

*Véneras ergò seriùs ?*

*Istud est.*

*Cedo commentárium tuum; égomet tibi scribam.*

20 *Quid faciam lucrì ?*

*Ego citiùs quam tu descripsero; post ludémus unà, ut concessit præceptor.*

25

*Da, inquam, libellum tuum. Libenter id quidem facerem, sed non audeo.*

30

*Quid times ?*

*Edictum præceptoris.*

What



- F. What exprefs command do you tell me of?
- B. Do you not know, that he hath forbidden any one to write for another without his leave?
- F. I remember it very well; but how ſhall he know this?
- B. Do you ask? when he calls our writing to account to mend it, then I ſhall be catch'd: for he knows my hand.
- Besides, we muſt neither cozen, nor tell a lye.
- F. We are forbidden both by the word of God.
- B. What ſhall I answer the maſter then, when he denies that I have writ thoſe things?
- F. I hope, the matter will never come to that paſs.
- B. I will not undergo ſo much danger for all thy hoping.
- F. Fie upon it, you are too faint-hearted, you will never thrive.
- B. But you perhaps are more adventuresome.
- F. Do you write as much as you will; I will get me to my play.
- B. Get you gone, I pray you; I had writ one ſide already, if you had not hindered me.
- Quod edictum mihi narras?
- Nescis eum vetuiſſe, ne quis ſine permiſſu ejus alteri ſcribat?
- Id ego probè mémini; ſed unde hoc ſciet?
- Rogas? quum emendandi cauſà ſcripturæ rationem exigit, tum captus ero: novit enim manum meam.
- Præterea, neque fallendum eſt, neque mentiendum. Verbo Dei utrumque vetamur.
- Quid ergò respondeam præceptori; quum ille negarit me iſta ſcripſiſſe?
- Non eò reſevadet, ſpero.
- Nolo tuâ ſpe tantum ſubire periculum.
- Vah, nimium timidus es, nunquam rem facies,
- At tu forſan audacior?
- Tu igitur ſcribe quantum voles; ego ad ludendum me conféro.
- Abi, quaſo; jam unam paginam deſcripſiſſem, niſi me interpellâſſes.

F But in the mean time we  
benefit something whilst  
we talk in Latine.

95 At interim aliquid profici-  
mus, dum Latine fabu-  
lámur.

Col. 59. Quirinus.  
Romulus.

Col. 59. Quirinus,  
Romulus.

Q. Is your father come to the  
market to day?

Venitne pater ad mercátum  
hodiernum?

R. He came to speak to me to-  
day in the morning, when  
I was but getting out  
of my bed.

5 Hodie manè convénit me  
quum adhuc me è lecto  
surgerem.

Q. Have you asked him no-  
thing?

Nihil ab eo petiisti?

R. Yes, money.

10 Imò, pecuniam.

Q. And hath he given you  
some?

Et numerávit tibi?

R. For the present.

In presentia.

Q. How much, I pray you?

Quantum óbsecro?

R. Twenty pence.

15 Viginti asses.

Q. O strange! twenty pence?  
How comes it to pass,  
that he dares adventure  
so much money with you?

Papæ! viginti asses?

Qui sit, ut áudeat tibi  
tantum pecuniæ commit-  
tere?

R. Because he knows that I  
am a very good husband,  
Seeing, I alwayes give  
him an account to a far-  
thing.

20 Quia novit me dispensatorem  
frugi.

Siquidem semper illi red-  
do rationem usque ad te-  
runcium.

Q. But you had much adoe to  
get it perhaps.

25 Sed ægrè fortasse impetuâ-  
sti.

R. Nay I got it very easily and  
with a good will too.

Imò facillimè, atque adco  
cum gratiâ.

Q. O milde father!

O mitem parentem!

Truly

R. Truly very milde.

Q. But (that we may hold to the matter) what will you do with that money?

R. I will buy books and other 35 necessaries.

Q. Can you lend me some?

R. I can, if you want it.

Q. Except I needed, I would 40 not ask.

R. How much would you have of me?

Q. Five pence.

R. Take it.

Q. Kind heart indeed!

R. There is not a true friend 50 but he that helpeth his friend in time, if so be he have wherewithal to help him.

Q. A sure friend (as the Proverb saith) is tried in a doubtful matter.

R. When will you restore 55 what you have borrow'd?

Q. As soon as ever my father shall come into this City.

R. When do you hope he will come?

Q. The next market day, to wit, the eighth day of October.

Col. 60. The Master, The Boy.

Certè mitissimum.

Sed (ut ad rem) quid facies ista pecuniâ?

Emam libros, & alia mihi necessaria.

Potesne mihi aliquid mutuum dare.

Possum, si modò eges.

Nisi egèrem, non pèterem.

Quantum vis à me accipere,

Quinque asses.

45 Accipe.

O verè amicum animum!

Amicus verus non est, nisi qui amicum iuvat in tempore, si tamen habet unde iuvet.

Amicus certus (ut est in proverbio) in re incertâ cernitur.

55 Quando reddes mutuum?

Ubi primùm pater in hanc urbem venerit.

Quando venturum speras?

60 In mercatù próximo, nempe ad octávum diem Octobris.

Col. 60. Pædagogus, Puer.

P. At what a clock did you

Hódie manè quotâ horâ away  
N 4

I awake to day morning ?  
 Pu Before day; I know not at  
 what a clock.

P. Who awaked you ?

Pu He whose turn it was to  
 call us up this week  
 came with his lantern; he  
 knockt soundly at our  
 chamber-door; one o-  
 pened it; he that call'd us  
 up lighted our candle; he  
 called upon us aloud; all  
 awaked.

P. Tell me in order what you  
 did from that time till  
 breakfast was ended.

Do ye boyes, hearken and  
 mind diligently, that ye  
 may learn to intimate this  
 your school-fellow.

Pu I awaked, I got out of bed;  
 I put on my coat with my  
 doublet; I sate upon the  
 footstool: I took my  
 breeches and my stock-  
 ings? I put on both:

I drew on my shoes:

I tied my breeches to my  
 doublet with my pointes:

I tied my stockings about  
 my legs with my gar-  
 25 ter;

I girded me about with  
 my girdle:

I put on my cap:

I put on my Gown; then,  
 I went out of my cham-  
 ber and came down be-  
 low.

expergefactus es?

Ante lucem; quorâ horâ,  
 nescio.

Quis te experge fecit?

5 Venit excitator hebdomadari-  
 us cum laternâ suâ: pul-  
 savit dūrīter ostium cubi-  
 culi; quidam aperuit;  
 excitator accendit no-  
 10 stram lucernam; clarâ  
 voce inclamavit; exper-  
 recti sunt omnes.

Narra mihi ordine, quid é-  
 15 geris ex illo tempore usq;  
 ad finitum jentaculum.

Vos, pūeri, auribus atque a-  
 nimis diligenter attendite,  
 ut discatis hunc vestrum  
 condiscipulum imitari.

20 Experrectus sum, surrexi è  
 lecto; indui tunicam cum  
 thorace; sedi in scabello;  
 accepi femoralia & tibi-  
 25 alia; utraque indui.

Calceos calceavi:

Femoralia ligulis astrinxi  
 thoraci:

30 Tibialia periscelide ligavi su-  
 per crura;

Cingulo me præcinxi:

35 Aptavi capiti pileolum.

Togam indui; deinde, e-  
 gressus cubiculo descendi  
 infra.



I made water in the yard 40  
against the wall :

I took some cold water out  
of the bucket :

I washed my hands and  
my face : I washed my 45  
mouth and my teeth :

I wiped my hands and my  
face with the towel.

In the mean time the little 50  
bell rings for prayers.

We come together into the  
private hall, we pray to-  
gether, we take our break-  
fast in order from the 55  
cook, we eat our breakfast  
in the dining room, sit-  
ting quiet without noise  
or stir; those whom I  
heard talking fondly, or 60  
speaking idle words, or  
else saw playing the wan-  
tons, I admonished friend-  
ly; those that did not o-  
bey my admonition, I 65  
told the Monitor of, that  
he might set them down.

P. Was no body set to look o-  
ver you, whilst you got 70  
your breakfast?

Pu Yes the Usher.

P. What did he do in the  
mean time?

Pu He walkt along the middle 75  
of the hall holding a book  
in his hands, and wishing  
the Monitor withal to

*Urinam in areâ reddidi ad  
parietem :*

*Accépi aquam frigidam è  
situlâ.*

*Manus & faciem lavi : os  
& dentes collui :*

*Deterxi mantili manus & fa-  
ciem.*

*Interea signum ad preces da-  
tur tintinnabulo.*

In aulam privátam conve-  
nitur, precámur unâ, ac-  
cipimus ordine, jentaculū  
à famulo culinário, jentá-  
mus in triclinio, sedentes  
quiéti sine murmure &  
strepitu; quos audiui in-  
eptè garrientes, aut verba  
loquentes otíosa, aut eti-  
am lascivientes vidi, amí-  
cè admonui : qui non pa-  
ruérunt admonitióni de-  
tuli ad observatorem, ut  
eos notaret.

*Nemone vobis præerat, dum  
jentarétis?*

*Imò hypodidáscalus.*

*Quid agébat intérea?*

*Ille per mediam aulam am-  
bulábat tenens librum in  
mànibus, & idéntidem  
monens observatorem, ut  
set*

set down them that pra-  
ted fondly.

P. May not one speak a  
word then?

Pu Yes one may; but they are 70  
wont to be set down who  
talk long and in many  
words fondly, and with-  
out any benefit.

But all may discourse plea- 75  
santly amongst themselves,  
concerning good and ho-  
nest matters, yet so as it  
be done modestly, with-  
out any noise or conten- 80  
tion.

P. Thus far have you satisfied  
me; you shall tell me the  
rest after dinner, unless  
any business intervene. 85

Let us now go into the Hall  
to Dinner, least we make  
the Master tarry for us.

Pu I heard the Bell ring just  
now.

P. It rang in good time.

---

Col. 61. The Master.  
The Scholar.

---

M. Where did you end your  
tale before Dinner?

P. When I would have made  
an end about breakfast,  
you interrupted me, Mast.

*notare ineptè garrientes.*

*Nullumne igitur tunc licet e-  
mittere?*

*Imò licet; verumni demum  
notari solent, qui diu &  
multis verbis ineptè, & si-  
ne ullo fructu confabulan-  
tur.*

75 *Cæteràm licet omnibus ju-  
cundos inter se tractare  
sermone de bonis & ho-  
nestis rebus, dum tamen  
id modeste fit, citra cla-  
morem & contentionem.*

*Hactenus satisfecisti mihi;  
cætera narrabis à prandio  
nisi aliquod negotium in-  
tervénerit.*

*Eamus nunc in aulam ad  
prandium, ne Magistro in-  
morâsimus.*

*Audivi modò signum dari.*

90 *Opportunè datum.*

---

Col. 61. Magister.  
Discipulus.

---

*Ubi finivisti narrationem  
ante prandium?*

*Quum vellem finem impo-  
nere de jentaculo, tu me  
interpellasti, Præceptor.*

M. Go on therefore to tell the rest in order.

D. Whilst we are in making an end of our breakfast, the second peal rings, every one takes his books; we go into the common-hall;

The bills of every form are called, as the custom is; 15

They that are there, answer to their name,

I make answer too.

They that are away are noted by the Monitors in their bills. 20

After the bills have done calling, the master goeth into his pue to pray;

He bids us to mind, & then 30 he prayeth publicly:

When he hath prayed, he saith, Get you every one into his hearing place.

They all come together, 135 also come with my school-fellows;

I sit in my place;

The master comes in:

He enquires concerning 40 them that are away.

And then he sits in his seat, and bids the Authors writing to be read up:

We say three and three 45 with a loud voice, as we use to do every day.

Then he bids us construe:

Some of the more ignorant sort read one by one.

Perge igitur narrare ordine reliqua.

Dum jentandi finem facimus datur publicum signum posterius; sumit quisque libros; imus in aulam communem;

Recitantur de more catalogi singularum classium;

Qui adsunt, ad nomen respondent.

Ego quoque respondeo.

Absentes notantur in catalogis ab ipsis nomenclatoribus.

Finita catalogorum recitatione ludimagister pulpitum ascendit, ut precetur;

Jubet nos attentos esse, tumque publice precatur:

Ubi precatus est, recipite, inquit, vos in suum quisque auditorium.

Conveniunt omnes, Ego item venio cum meis condiscipulis;

Sedeo in loco meo.

Præceptor ingreditur:

Inquiri de absentibus.

Deinde sedet in cathedra sua, & jubet pronuntiari auctoris scriptum:

Pronunciamus terni clara voce, ut solèmus quotidie. (interpretationem:

Tum jubet ut reddamus in Aliquot ex rudióribus legunt singuli. We

set down them that pra-  
ted fondly.

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sermones de bonis & ho-  
nestis rebus, dum tamen  
id modeste fit, citra cla-  
morem & contentionem.*

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prandium, ne Magistro in-  
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Col. 61. Magister.  
Discipulus.

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*Ubi finivisti narrationem  
ante prandium?*

*Quum vellem finem impo-  
nere de jentaculo, tu me  
interpellasti, Præceptor.*

Go



M. Go on therefore to tell the rest in order.

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He bids us to mind, & then he prayeth publicly: 30

When he hath prayed, he saith, Get you every one into his hearing place.

They all come together, I also come with my school-fellows; 35

I sit in my place;

The master comes in:

He enquires concerning them that are away. 40

And then he sits in his seat, and bids the Authors writing to be read up:

We say three and three with a loud voice, as we use to do every day. 45

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Pronunciamus terni clarâ voce, ut solèmus quotidie.

(interpretationem:

Tum jubet ut reddamus in Aliquot ex rudioribus legunt singuli. We

We other-some say three  
and three, and that by  
heart.

Except him that goes or-  
derly before us repeating 45  
the very words of the au-  
thor.

At the last, the master ex-  
acts the English signifi-  
cation of the words; 50

The better scholars, to  
whom he giveth that in  
charge by name, make  
answer:

I also being commanded by 55  
him to answer; he com-  
mends them that answer  
well; of the number of  
whom ~~(be it spoken with-  
out boasting)~~ I was one. 60

Afterwards he command-  
eth every part of speech  
to be orderly ~~parsed ac-  
cording to the Gram-  
mar rule.~~ 65

Last of all, he doth openly  
appoint, what is to be re-  
peated after dinner.

When it hath struck eight 70  
of clock, he commands us  
to prayer; which when it  
is done, he adviseth us to  
do diligently what we  
have to do: at the last,  
he dismisseth us. 75

As he looks upon us, we go  
forth in order and with-  
out noise, and we depart  
merrily.

Nos alii reddimus terni, id-  
que memoriter.

Præter eum qui verba ipsa  
authoris præit nobis or-  
dine.

Tandem præceptor exigit  
Anglicanam verbórum  
significationem; 50

Doctiores, quibus nominá-  
tim id præcipit, respon-  
dent:

Ego quoque jussus ab eo re-  
spondeo; laudat ille qui  
bene responderint; de  
quorum número ego  
(quod sine jactantia di-  
ctum sit) unus eram. 60

Postea jubet singulas orati-  
ónis partes ordine tractá-  
ri ad rationem Grammati-  
cam. 65

Postremó palam præscribit  
quid sit à prandio red-  
dendum.

Audirá horâ octavâ, preca-  
tiónem imperat; quâ fi-  
nitâ, inñet ut officium  
sedulò faciámus: tandem  
nos missos facit. 70

Eo spectante, eximus ór-  
dine & sine strepitu, læti-  
que discedimus. 75

Master, have I given you content ?

M. Most abundantly.

D. Doth it like you that about supper time I do the same concerning the other passages of this day ?

M. There will be no need.

Col. 62. The Master,  
The Boy.

P. Come hither, Charles.

Pa I am here, Master.

P. What do your two school-fellows do ?

Pu The Usher is yet teaching them.

P. But have you already said over the words of your lesson against to morrow morning ?

Pu I have said it.

P. Well enough ?

Pu Well enough, I thank God.

P. Who hath heard you ?

Pu The head Master

P. It is well; but there is one thing I would advise you of.

Pu I should be glad to hear it.

P. You must often think, how much you are beholden to God the giver of all good things, that bestowed upon you both wit, and so good a memory.

Satisne tibi feci, præceptor ?

umulatissimè.

Placétne tibi ut sub cœnæ tempus idem faciám de reliquís hujus diei actiônibus ?

Nihil opus erit.

Col. 62. Pædagogus,  
Puer.

Ades, Carole.

Adsum, preceptor.

Quid agunt duo condiscipuli tui ?

Adhuc docentur à subdôctore.

Tu vero jámne pronuntiásti contextum prælecti-  
onis in crastinum mane ?

10 Pronunciavi.

Satisne recte ?

Satis, gratia Deo.

Quis te audivit ?

15 Ludimagister.

Bene habet ; sed ; est quod  
movere te velim.

Ego istud audire percipio.

20

Sæpenúmero cogitandum  
tibi est, quantum debeas  
bonorum omnium largi-  
tori Deo, qui & ingenium  
& memoriám tam felicem  
tibi dederit.

What

Pu What do not I owe to him,  
that hath given me all  
things ?

P. Rehearse some of his chief  
benefits, as I have some-  
times taught you.

Pu That heavenly father hath  
given me a body, a soul,  
life, a good mind, good  
parents, that are wealthy,  
noble, well affected to-  
wards me, and that not  
only supply me abund-  
antly with all things ne-  
cessary for this life, but  
also (which is the great-  
est thing by far) take  
order that I be so dili-  
gently brought up in  
learning and good man-  
ners, that nothing further  
can be required.

P. You have spoken all those  
things very truly, but you  
have omitted one thing  
which is an especial blef-  
sing of God.

Do you know what it is ?

Pu Let me unbethink myself  
a little.

p: Unbethink your self at  
your leisure.

Pu Now I remember it.  
But for the greatness of the  
thing, I know not how to  
express it.

P. Yet express it as you can.

Pu I think of it again & again.

P. Speak at last.

Quid illi non debeam, qui  
mihi dedit omnia ?

Dic aliquot ejus beneficia  
præcipue, quemadmodum  
dociui te aliquando.

Dedit mihi cœlestis ille  
pater corpus, animam;  
vitam, mentem bonam  
parentes bonos, locuple-  
tes, nobiles, bene erga  
me affectos, & qui non  
modo suppeditant mihi  
copiosè omnia ad hanc  
vitam necessariâ, sed eti-  
am (quod est longè maxi-  
mum) me bonis literis, bo-  
nisque moribus tam dili-  
genter instituendum cu-  
rant, ut nihil sit præterea  
requirendum.

Verè omnia ista dixisti, sed  
unum prætermisisti, quod  
est singulâre Dei benefi-  
cium.

Scin'tu quid sit ?

Sine me paulisper cogitare.

Ociosè cogita.

Nunc ego reminiscor.

Sed pro magnitudine rei,  
nescio quibus verbis id  
possim exprimere. (do.  
Dic tamen quo poteris mo-  
Cogito etiam atque etiam.  
Dic tandem.



Pu The blessings of God Almighty towards me are innumerable, in body, in mind, in outward things; but none can be said or thought to be greater than that he hath freely given me his only Son, who hath redeemed me a most miserable sinner, & captive under the tyranny of Satan, & destinated to eternal death, & that by his most cruel and shameful death in the world.

P. You have spoken well enough, and almost in so many words as I have taught you at other times.

But hath God bestowed this so great a benefit upon you only?

Pu No indeed.

P. Upon whom besides?

Pu Upon all, how many soever believe the Gospel faithfully and truly.

P. Come on, produce a place out of St. John's Gospel to that purpose.

Pu God so loved the world, that he gave his only begotten Son, that every one that believeth in him, should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world, but that

Innumerabilia sunt Dei Optimi Maximi erga me beneficia in corpore, in animo, in externis rebus; sed nullum majus nec dici nec cogitari potest quam quod Filium suum unicum gratis mihi dederit, qui me miserrimum peccatorem, & sub Satana tyrannide captum, ac morti aeternae destinatum redemit, idque morte sua omnium crudelissimam, & maximè ignominiosam.

Satis aptè dixisti, & totiem ferè verbis quot alias te docueram.

Sed nunquid Deus tibi uni hoc tantum beneficium praestitit?

Minimè verò.

Quibus praeterea?

Omibus, quotquot Evangelio fideliter ac verè crediderint.

Agè, profer locum è St. Johannis Evangelio, in eam sententiam.

Sic Deus dilexit mundum, ut filium suum unigenitum daret, ut omnis qui credit in eum, non pereat sed habeat vitam aeternam.

Non enim misit Deus Filium suum in mundum, ut condemnet mundum, sed the

the world might be saved  
by him.

He that believeth in him is  
not condemned, but he  
that believeth not is con- 100  
demned already, because  
he hath not believed on  
the name of the only be-  
gotten Son of God.

And this is.

P. Enough so far; but whose  
words are those?

Pu Christ's, speaking of himself.

P. Whom doth he speak to?

Pu Nicodemus, who came to him 110  
by night.

P. Christ himself our alone Sa-  
viour grant that you may  
profit more and more  
in the knowledg of him. 115

Pu He will, I hope.

P. Go on then chearfully; as  
you have begun, which  
God prosper to the glory  
of his name.

Pu I pray so too.

P. Let us go to supper.

ut servetur mundus per  
eum.

Qui credit in eum, non con-  
demnatur; qui verò non  
credit jam condemnatus  
est, quia non credidit in  
nomen unigeniti filii Dei.

105 Hæc est autem.

Hactenus satis; sed cuius  
sunt verba ista? (quentis.  
Ipsius Christi de seipso lo-  
Quem alloquitur?

110 Nicodemum, qui ad eum  
nocte venerat.

Faxit ipse Christus unus  
Servator noster, ut magis  
ac magis in ipsius cogni-  
tione proficias.

Faciet, spero.

Perge igitur, ut cepisti ala-  
criter, quod bene verrat  
Deus in gloriam sui no-  
minis.

120

Ita precor.

Eamus cœnatum.

Col. 63. The Monitor,  
A Boy.

Col. 63. Observator,  
Puer.

You never mind your book.  
When will you be a schol-  
lar?

That will come to pass in

tu nunquam studes.  
Quando eris doctus?

Id fiet progressu temporis,  
time

time, by Gods assistance.

Deo juvante.

O. You say well ; but in the interim you must take pains.

Rectè dicis ; sed interim laborandum tibi est.

P. But I am not a ploughman.

5 Atqui ego non sum arátor  
Etiam rides ?

O. I, do you jeer me ?

As though to take pains were the same as to go to the plough.

Quasi laboráre idem sit quod aráre.

P. I know it is not the same.

10 Scío non idem esse.  
Cur ergò sic respondisti ?

O. Why then did you make such an answer ?

Nonne istud ridére est ?

P. And yet there is no harm in laughings ; seeing it is a thing natural to all men.

15 Et ridére non est malum,  
cùm sit naturale ómnibus hominibus.

O. Do you go on to trifle ?

Pergin'tu nugas dicere ?

P. What I have said is true, and to speak truth is not to trifle.

20 Quod dixi verum est, & verum dicere non est negari.

Why do you find fault with me when there is no cause ?

Cur me immeritò reprehendis ?

O I have cause to reprove you.

25 Jure te arguo.

P. By what right ?

Quo jure ?

O. Because you know that *ride-  
re* to laugh, is usual for *irridere* to mock ; and yet you have conceived it so, as if I had spoke of laughing.

30 Quia non ignóras *ridere* pro *irridere* usitatum esse ; & tamen sic accepisti, de risu sim loquútus quasi.

P. If I make good my own cause, what harm do I ?

35 Si defendo causam meam, quid mali facio ?

O. Do you go on then in your stubbornness ?

Pergis igitur esse pertinax ?

Truly you shall be set down in good earnest.

Profectò sirio notáberis.

- P. I pray you, be not angry with me, good *Martin*. 40 Ne quæso, mihi irascaris, mi Martine.
- O. I am not angry, but I do my office. Non irascor, sed officium meum facio.
- P. But, I pray you, hear me. Sed audi, quæso.
- O. What should I hear? your trifles? 45 Quid audiam? tuas nugas?
- P. Hear me, I say; I will not lye. Audi, inquam; non mentiar.
- O. **Speak in short, I have business elsewhere.** 50 *Dic breviter, est mihi alibi negotium.*
- P. First of all, when you admonisht me I was not idle. Imprimis, cum tu me monuisti, non eram otiosus.
- O. What then? Quid ergo?
- If you did nothing, was you not idle? Si nihil faciebas, nonne otiosus eras?
- P. I was not; if I might say so by your leave. 55 Non eram? *pæce tuâ dixerim.*
- O. How can that be; Qui potest id fieri?
- P. I will tell you although you understand this better then I. 60 Dicam tibi, etsi tute melius hoc intelligis, quam ego.
- I did nothing, as it did make show; yet I thought of some good. Nihil faciebam, ut apparerem; sed tamen cogitabam aliquid boni.
- O. **Tell me that plainly.** 65 *Declara istud mihi.*
- P. When you make verses, you often meditate a good while together, as if you were idle: although you are never less idle: 70 Quum tu facis versus, sæpe meditaris diu, quasi sis otiosus: quamvis nunquam sis minus otiosus.
- O. **You are too witty for your age.** 70 *Pro ista ætate nimis actus es.*
- Although you are not idle to your self (as you say) yet they that saw you might judge otherwise. 75 Etiam si tibi (ut ais) otiosus non eras, tamen qui te viderent, possent aliter judicare.
- P. But I was by my self. At solus eram.
- O. True, but some might have 75 Verum, sed poterant aliqui com-



- |  |   |  |
|--|---|--|
| <p>come upon you in the mean time.</p> <p>To conclude, you do not confess your fault.</p> <p>P. If there was any fault, it was, that at the first sight I seemed to you to be idle, when indeed I was not.</p> <p>O. I ask nothing about that, but what answer do you make concerning your mocking?</p> <p>P. Truly I said nothing with a purpose to mock.</p> <p>O. What then?</p> <p>P. I jested, believe me.</p> <p>O. To what end?</p> <p>P. That by talking a little, I might learn something of you.</p> <p>O. I am not one that can teach you many things.</p> <p>P. Nay, I have oft-times learned a great deal of good by you.</p> <p>O. What will you conclude then?</p> <p>P. That you pardon me, seeing I have done nothing, as you see, with an evil intention, that I know on.</p> <p>O. Well, I pardon you, because you seem to me to be sincere and open, and I never found you a liar yet.</p> | <p>80</p> <p>85</p> <p>90</p> <p>95</p> <p>100</p> <p>105</p> <p>110</p> <p>115</p> | <p>intervenire.</p> <p>Dénique, non fatéris culpam.</p> <p>Siqua fuit culpa, in eo fuit, quòd primo aspectu videbar tibi esse in ótio, quum reverà non essem.</p> <p><i>In eo nihil requiro</i> : sed de irrisione quid respondes?</p> <p>Certè nihil dixi irridendi animo.</p> <p>Quid igitur?</p> <p>Jocábar, crede mihi.</p> <p>Quorsum?</p> <p>Ut paucis verbis fabulando, aliquid ex te adiscerem.</p> <p><i>Non is sum à quo multa doceri queas.</i></p> <p>Imò tecum multum boni sæpe didici.</p> <p>Quid tandem vis concludere?</p> <p>Ut mihi ignoscas, quando, ut vides, malo ánimo nihil peccavi, quod equidem sciam.</p> <p>Agè, ignosco, quia vidéris mihi candidus &amp; apertus, neque adhuc vidi te mendacem esse.</p> |
|--|---|--|

I thank you most sweet  
*Martin.*

Col. 64. N. O.

N. Do you go into your own  
Country then?

O. I am constrained to go? be-  
ing sent for by my father.

N. Are you never to come a-  
gain?

O. No, I hope.

N. When are you to go?

O. To morrow, I think.

N. Will you thus forsake me  
then?

O. I must needs do so.

N. Wo is me Poor body! where  
and when shall I find  
such a friend? such a  
companion in my studies?

O. Do not grieve, be of good  
comfort. God will give  
you a better companion.

N. Truly I know he can do it;  
but I can scarce hope for  
it.

O. Do not take on so much, I  
pray you; for your friend-  
ship is not like to dye by  
this separation of our bo-  
dies, but it will rather in-  
crease more and more;  
and being absent in body,  
we shall be present in our  
minds.

What? the Letters that we

Ago tibi grátias, *Martine*  
suavíssime.

Col. 64. N. O.

Ergóne abis in pátriam?

Cogor abire, nempe accer-  
situs à patre.

Nunquámne es reversúrus?

Non, spero.

Quando preseñtúrus es?

Crástinò die, ut opínor.

Siccíne igitur me relinquis?

Ita necesse est.

O me míserum! ubi &  
quando amicum talem re-  
periam? talem studiórurur  
meórum sócium.

Ne doleas, esto animo bono;  
meliórem dabit tibi Deus.

Ille quidem potest, scio; at  
ego vix speráre possum.

Noli, obsecro, te affligere  
tantóperè; nec enim hac  
separatióne córporum in-  
teritúra est amicitia no-  
stra, quin pótius accres-  
cet magis; & absentes  
córpore, præsentes animis  
érimus.

Quid? Epistolæ quas ultro  
serd

send to and fro, how great  
force do you hope they 35  
will have ?

What ? because by that mu-  
tual longing our love shall  
become more pleasant ?

N. They are all likely things  
which you say, but in the  
mean time my grief is  
not allwaged.

O. Alas ! forbear weeping.

N. I cannot for sorrow.

O. Do you so ? do you think  
that I am less grieved ?

N. But what would you do ?

q. We must obey Gods will.

O. Now, I pray you, recollect  
your self; and provide  
your self rather to eat  
your supper merrily.

We shall talk more after 55  
supper.

N. What a heavy parting  
is this !

Col. 65. Messor, Valensis.

M. Do you not remember that  
our master doth so often  
put us in mind of avoid-  
ing bad company ?

V. I remember it very well  
indeed.

V. Yet you sometimes make  
use of his admonitions  
carelessly enough.

V. Wherein do I seem to you  
to neglect them ?

citróque dáimus ; quan-  
tam vim speras habitúras  
esse ?

Quid ? quód mútuo illo  
desidério amor ipse no-  
ster fiet jucundior ?

Verisimilia sunt qua dicis  
omnia, sed interim non  
lenitur dolor meus:

Ah ! réprime láchrymas.

Non queo præ dolore.

Siccine agis ? an putas me  
minóre dolore tangi ?

Sed quid agas ? ( est.

Divina voluntati parendum

Nunc ipse recóllige, óbse-  
cro ; ac pótius ad hilari-  
ter cœnandum te para.

Plúribus à canâ colloqué-  
mur.

O quàm triste divortium !

Col. 65. Messor. Valensis.

Non meministi præceptó-  
rem tam sæpe monére nos  
de fugiendis pravis sôda-  
libus ?

5 Ego verò probè mémini.

Tamen alicubí satis negli-  
genter úteris ejus móni-  
tis.

10 In quo vídeor tibi ea negli-  
gere ?

M. I will tell you, so you do but hear me attentively.

V. Tell me, I pray you; I will hear you very attentively.

M. Will you never take heed of that cheater?

V. Why should I take heed?

M. Least you be infected by him; for you know he is as bad as bad can be.

V. But I do not follow him of my self;

He runs to me where ever I am.

M. Verily, because he knows you have something to give him, and that you give him willingly and often.

V. What then do you persuade me to do?

M. Say once to him both in earnest, and as it were with an angry mind, what would you have, friend? Why do you follow me every where? every one cries out that you are a very knave; insomuch that they will not keep you company.

And therefore, I pray you, let me alone hereafter, least I come to be openly whipt for your sake.

V. What if he will answer any thing to the contrary?

M. Break off discourse with

Dicam tibi, modò attentè audias.

Dic, obsecro; audiam attentissimè.

Nunquam vis cavere ab illo impostòre?

Cur caveam?

Ne illius contagiòne depravèris; nosti enim esse pessimum.

Atqui non sponte sequor?

Ad me accurrit undique.

Nimirum, quia novit te habere quod des, & dare libenter ac sæpe.

Quid igitur mihi faciendum suades?

Dic semel & seriò, & quasi animo iratò, quid vis, amice? cur me ubique sequeris? omnes clamitant te esse pessimum; adèò sodales tui esse nolunt.

Proinde mitte me posthac, quæso, ne tuà causà virgis palam cædar.

Quid si velit aliquid contrà respondere?

Abrumpe illi sermonem;

him



him and get you from  
him quickly.

V. I thank you, that you admonish me so faithfully.

Col. 66. G. H.

G. Will you remain in that ignorance?

H. God forbid.

G. What will you do then?

H. I pray you give me some advise about the matter.

G. First pray to God very oft, and from your heart; then be alwayes attentive, that is, hear diligently whatsoever is taught, whether the master speak, or your school-fellows say any thing; lastly, be careful to maintain charity.

H. By what means?

G. Neither hurt, nor offend any body; envy no body; hate no body: but on the contrary, love all men like brethren; and do well to all men, as much as you are able.

H. What will those things do me good towards the profiting at my studies?

G. Very much.

*tēque rēcipe celeriter.*

*Ago tibi gratias, quod me tam fidēliter monueris.*

Col. 66. G. H.

*Vīsne permanēre in istā ignorantia.*

5 *Avertat Deus.*

*Quid faciēs igitur?*

*Da mihi super hac re consilium, quāso.*

10 *Imprimis Deum sepissimē & ex animo precāte; deinde semper attentus esto, hoc est, diligenter audito quidquid docetur, sive praeceptor loquatur, sive aliquid reddant condiscipuli tui; postremō, charitatem diligenter cole.*

20 *Quibus modis?*

25 *Neminem neque laedito, neque offendo; nemini invideto; neminem odio habeto: sed contra omnes dilige tanquam fratres; ac bene omnibus quoad poteris, facito.*

30 *Quid illa mihi conferent ad studiorum profectum?*

*Plurimum.*

H. How?

G. For so God will enlighten your understanding, and increase your memory and other gifts of the mind: to conclude, he will so promote your studies, that you may every day make a greater progress in them.

H. Truly, you give me very good counsel; I wish I may be able to use it continually to Gods glory, and to requite you once.

G. I do not desire that you should requite me on that fashion with any other favour, but that you often praise God, and alwayes follow honest studies, and that so you may come at last to the height of learning.

Col. 67. *Castellanus,*  
*Messardus.*

C. What have you done for these fifteen dayes?

M. I tended upon my mother, who was very sick.

C. Say you so?

M. It is so indeed.

C. What disease was she sick on?

M. A tertian ague.

Quómodo?

Sic enim Deus tibi illuminabit ingenium, memoriam, ac cæteras animi doctes augébit: dénique, stúdia tua ita promovébit, ut majórem in eâ re progressum índies fácias.

Consilium mihi sanè das optimum; útinam in Dei ipsius glóriam uti perpétuo valeam, tibi que aliquando referre grátiam.

Non opto ut mihi aliud gratiæ co more referas, nisi ut Deum sæpenúmerò laudes, studiàque honesta semper persequáris, atque ita ad *divinàrum literàrum cognitiònem* tandem pervénias.

Col. 67. *Castellanus.*  
*Messardus.*

Quid egisti per hos quindecim dies?

*Ministravi* matri, quæ graviter ægrotabat.

5 Ain' tu:

Sic est profectò.

Quo laborábat morbo?

Febre tertianâ.

Hath

- C. Hath she recovered?
- M. She begins to recover by little & little, God be thanked.
- C. Who cured her?
- M. The chief Doctor.
- C. Who is he?
- M. God himself.
- C. I make no question of that; but by whose means?
- M. Mr. *Sarasine's*.
- C. He is accounted a very **great Doctor of Physick.**
- M. His excellent cures do prove that every day.
- C. What remedies did he use in curing your mother?
- M. Medicines.
- C. I understand that well enough, though you say nothing.
- But tell me plainly, what medicines were those?
- M. Let me call my self to mind a little while.
- C. I do let you; say at last what you remember.
- M. I remember but two names, **clysters and potions.**
- C. What good do those do?
- M. Ho, you fool, you ask, as if I studied **Physick.**
- And therefore if you desire to know any more, do you your self enquire rather of them that profess such things, that is, of Physicians and Apothecaries.
- C. I pray you, be not angry with me.
- 10 An conváluit?
- Paulátim convalescit, grátia Deo.
- Quis sanávit eam?
- Medicórum summus.
- 15 Quis ille?
- Ipse Deus.
- De hoc nihil dubito; sed cujus óperá?
- Dómini Sarasini.
- 20 Is habétur *maximi nominis in medicine professione.*
- Id quotidie probant egregiæ curationes ejus.
- Quibus remédiis utebátur in curandà matre tuà?
- 25 Medicamentis.
- Satis istud intéllico, étiam te tacente.
- 30 Sed dic planè, quæ fuerint ista medicamenta?
- Sine me aliquantisper recordari.
- Sino; dic tandem quæ reminísceris.
- 35 Duo tantū nòmina mihi occurrūt, *clystères & potiones.*
- Quid ista cónferunt?
- Eho, inepte, ita rogas, quasi ego *medicinæ operam dederim.*
- 40 Itaque si cupis ámplius scire, quære tu teipse ab iis pótius qui ista profitentur, hoc est, à médicis & pharmacopólis.
- 45 Ne mihi succénseas, oro.

M. Why are you so busie to ask?	50	<i>Cur tu es adeo curiosus.</i>
C. That I may alwayes learn something.		<i>Ut ediscam semper aliquid.</i>
M. But have a care in the mean time you be not called a busie-body.	55	<i>At vide interim ne voceris percontator.</i>
C. Yet hear me too a few words.		<i>Audi tamen item pauca.</i>
M. Say on.		<i>Lóquere.</i>
C. How long hath your mother been sick?	60	<i>Quamdiu ægrotávit mater?</i>
M. Almost two weeks.		<i>Ferè duas hebdómadas.</i>
C. In the mean time where was your father?		<i>Interea ubi erat pater?</i>
M. He was gone to Lyons to the Mart.	65	<i>Profectus erat Lugdúnium ad mercátum.</i>
C. But you, at what a clock came you again to school?		<i>Sed tu, quâ horâ rediisti in Gymnásium?</i>
M. To day morning.	70	<i>Hodie manè.</i>
C. Have you delivered your excuse to the Master?		<i>Dedistiñe excusatióñem præceptóri?</i>
M. I have delivered it.		<i>Dedi.</i>
C. What answer did he give you?		<i>Quid tibi respondit?</i>
M. It is well done, quoth he. But where was you?	75	<i>Factum bene, inquit. Tu verò ubi eras?</i>
C. I went yesterday into the country with my uncle.		<i>Hesterno die rus íveram cum pátruo.</i>
M. Come on, let us see what we are to say at two a clock; for I am now after a fort a new scholar.	80	<i>Agè, videámus quid simus reddituri horâ secundâ; nam ego quodammodo nunc novus sum discipulus.</i>



Col. 68. Grangerus, Torquet.

G. Will you go to make water?

T. I have made water at my own leisure.

G. Let us go together, I pray you that we may talk a little.

T. Hold your tongue, you fool, unless you would be complained on, it is no time to talk; should you not have made water, when you got your breakfast?

G. I should, but I forgot it.

T. Go then by your self, with the Masters good leave; and be not hereafter so forgetful.

G. I will do as you will have me, and I will think upon it.

Col. 69. Malognod, Gassinus.

M. What do you think, Gassinus?

Have a care of your self, I pray you.

G. Why should I have a care of my self?

Col. 68. Grangerus, Torquet.

*Visne ire miſtum?**Satis otioſus minxi.*

Eamus unâ, quaeso, ut parum fabulemur.

Tace, inepte, nisi vis accusari, non est fabulandi tempus; nonne debuisti minxisse quum jentaretur?

Dëbui, sed oblitus sum.

Itô igitur solus, cum bonâ veniâ præceptoris; nec sis posthac tam obliuioſus.

Parëbo tibi, &amp; meminero.

Col. 69. Malognodus, Gassin.

*Quid cõgitas, Gassine?*

Cave tibi, obsecro.

*Quid mihi cavëbo?*

M. Least thou fall sick.

G. For what cause?

M. From too much play.

*Ne in morbum incidas.*

*Quâ ex causâ?*

*Ex nimîâ lusus intemperantiâ.*

G. Whence doth that danger appear?

M. Because you are all of a heat, you are all of a sweat.

*Quia totus æstuas, totus sudore mades.*

G. You admonish me well, and in time.

Truly I did not perceive it.

M. Give over, if you will take my counsel.

*Profectò non sentiébam.*

*Desiste, si me audis.*

G. I take your counsel with all my heart, and am ready to do what you bid me.

For who would refuse such faithful advice?

*Quis enim résquat tam fidele consilium?*

M. Wipe your feet with your handkerchief, and get you your cloaths quickly, least you catch cold on a sudden.

*25 Deterge facièm sudariolo, & indue te celèriter, ne súbitum frigus cótrahas.*

G. I thank you, for I am commonly apt to diseases.

*30 Habeo tibi gratiam. Nam, ferè morbis sum obnoxius.*

M. What is the reason?

*Quid est causæ?*

G. My want of health.

*Infirmitas meæ valetudinis.*

For you see of what a weak constitution I am.

*35 Vides enim quàm imbecillo sum corpore.*

M. You ought so much the more to have a care of your self.

*Tantò magis debes tibi cavere.*

G. I know that very well, and both my parents give me warning often.

*40 Istud probè novi, & parens uterque me monet sæpissime.*

q But what should one do? we are naturally prone to

*Sed quid agas? naturâ proni*

our own destruction.

M. O my *Gassinus*, we must not serve our pleasure, but we must provide for our health by temperance.

G. *Cato's* verse to that purpose is forth-coming.

M. I remember it; but of these things sometime else.

Now you are dressed sufficiently.

You have no reason to stay here any longer.

G. Farewel, *Malognodus*, most friendly adviser.

M. Are you willing that I should bring you along home?

G. I need no bringing along. I am very well, by Gods blessing.

M. My *Gassinus*, have a care you be well.

Col. 70. *Robinerianus*,  
*Bobussardus*.

R. I wonder at my heart, why you were not here to day morning.

B. Why do you wonder so much?

It is no news here; many are away every day, yea almost every hour.

R. But you had the victory in your power.

*sumus in nostrum perniciem.*

O mi *Gassine*, non est voluptati serviendum, sed temperantia valetudini consulendum est.

Est in promptu carmen *Catonis* in eam sententiam.

Teneo; de his aliis.

Jam satis indutus es.

Nihil est quod hic morere diutius.

Vale, *Malognode*, monitor amicissime.

Vin'tu ut domum te deducam?

Nihil opus est deductione.

Ego bellè me habeo, Dei beneficio.

Mi *Gassine*, cura ut valeas.

Col. 70. *Robinerianus*,  
*Bobussardus*.

Valdè miror cur hodie manè non adfueris.

Quid miraris tantòpere?

Nihil hìc est novi; multi absunt quotidie, imò horis ferè singulis.

Atqui victòria tibi erat in manibus.

What

- B. What do I care? such victory as that (as one said well) is nothing else but a short glory.
- R. But in the interim modest young men are hereby more inflamed to their studies.
- Neither for all that do they swell with vain glory, but refer to the glory of God whatsoever praise shall accrue thereupon.
- B. Truly that falls out very seldom.
- For there be more that abuse victories to their private glory, then that have any respect to Gods glory.
- R. It is like to be true that you say.
- B. Nay, very true.
- R. But I would have you tell me, why you was away.
- B. I wrote a letter to my father.
- R. In whose name?
- B. My mothers.
- R. Did she her self tell you what to write?
- B. What should I have writ, unless she had told me?
- R. What did the letter contain?
- B. It would be too long to tell you.
- R. But at least tell me the contents of it.
- Quid ego curo? ejusmodi victoria (ut bene dicebat quidam) nihil aliud est quam brevis gloria.
- 15 Sed interim modesti adolescentes hac ad studia magis incenduntur.
- 20 Nec tamen inani gloria tumescunt, sed ad honorem Dei referunt quicquid inde laudis accesserit.
- 25 It certè rarò contingit.
- Plures enim sunt qui victoriis abutuntur ad privatam gloriam, quàm qui divini honoris rationem habeant.
- 30 Verè simile dicis.
- Imo, verissimum.
- 35 Sed velim mihi dicas, cur absueris.
- Scripti ad patrem literas.
- Cujus nomine?
- 40 Matris.
- Dictavitne tibi ipsa?
- Quid scripsissem, nisi dictasset?
- 45 Quid continèbant literæ?
- Longum esset tibi narrare.
- Saltem dic earum argumentum.

They



- B. They were diverse and manifold ; and what (I pray you) doth it concern you to know it? 50 Varium erat & multiplex ; & quid tuâ (quæso) scire refert ?
- R. Nothing. Nihil.
- B. Why do you ask so greedily then? 55 Cur ergò tam avidè quaris ?
- R. For my minds sake, as we are commonly inquisitive to hear some news. Animi causâ, ut fere curiosi sumus novi aliquid audiendi.
- B. You do nothing but prate : 60 Nihil aliud quàm garris : let me alone. omitte me.
- R. Do but hear me a few words. Ausculta paucis.
- B. Come on, I hear you ; say what you will. 65 Agè, ausculto ; loquere quid velis.
- R. I desire to know where your father is. Scire cupio ubi sit pater tuus.
- B. As though you did not know. Quasi verò nescias.
- R. Whence should I know? 70 Unde scirem ?
- B. Seeing he is one that you know very well, and seeing we are neighbours, I could not have thought you had been ignorant. 75 Cùm tibi sit notissimus, & cùm simus vicini, non putassem te ignorâre.
- R. Tell me, I pray you, without any more ado. Dic tandem, quæso.
- B. He is at Lyons. Est Lugduni.
- R. When went he? 80 Quando est profectus ?
- B. About four days ago. Abhinc dies quatuor.
- R. What doth he there? Quid illic agit ?
- B. He buys and sells. Negotiatur.
- R. When will he come home again? Quando rediturus est ?
- B. When the Mart is done. 85 Finito mercatû.
- R. What time will it be done? Ad quod tempus finietur ?
- B. Ask the Merchants : it con= Roga mercatores ; non est cerns

- cerns not me to mind such things. 90
- B. What do you mind then?
- R. To fear God, to obey my parents, to learn good arts, and godliness.
- B. Truly you talk gallantly: 95 but tell me in good earnest, can you do such great matters?
- R. Do I assume that to my self? 100
- B. Nay rather I confess, that it is not in my power to begin.
- R. What will become of you then? 105
- B. God himself will work in me by his holy Spirit.
- R. You think very well: I require no more of you.
- B. I thank God, to whom I am beholden for any good that is in me. 110
- R. That is very well, and truly I commend you, that I may not seem to you to do nothing but prattle. 115
- B. When I said that, in truth I jested.
- R. So I conceived it; but do you go on (as you have begun) to learn and to be wise. 120
- B. He that hath given me faith, the same I hope will grant me perseverance. 125
- R. You hope well, and I hope the same too: and there-
- meum curare talia.*
- Quid igitur curas?
- Ut Deum timeam, parentibus obédiam, bonas artes cum pietate discam.
- Væ tu magnifice loqueris:* sed dic mihi serio, potesne res tantas efficere?
- Egone istud mihi assumo?
- Quin potius fateor,, ne incipere quidem penes me esse.
- Quid ergo de te fiet?*
- Deus ipse Spiritu suo in me operabitur.
- Optimè sentis: nihil ex te præterea requirebam.
- Est Deo grátia,* cui acceptum réfero quicquid inest in me boni.
- Istud rectè, & laudo équidem, ne tibi vídear nihil aliud quàm garríre.
- Cùm illud dicerem,* jocabar sanè.
- Ego sic accépi; sed tu (ut cepisti) *perge discere & sapere.*
- Qui mihi dedit fidem, idem (ut sperò) perseverantiam dabit.
- Bene speras, & ego idem spero tecum: itaque pergit fore

fore let us go on to liber  
most lovingly betwixt 105  
our selves, as we have  
done hitherto.

mus inter nos vivere con-  
junctissime. ut adhuc fé-  
cimus.

B. Truly there shall be no  
failing on my part, un-  
less I be altogether desti- 110  
tute of God's help.

Per me quidem non stabit  
nisi ope divinâ prorsus  
ero destitutus.

R. God forbid: but do you  
hear the clock?

Avertat ipse Deus: sed au-  
din' tu horológium?

B. How have we finished our  
discourse in good time? 115

Ut in ipso tempore sermó-  
nem finivimus.

The two Colloquies which  
follow are, according to  
the Authoꝝ direction,  
referred to the end of  
this Second Book,

Duo quæ sequebantur Col-  
lóquia, de consilio Authó-  
ris, sunt translata ad fi-  
nem hujus Secundi Libri

Col. 71. Ruffetus,  
Monachus.

Col. 71. Ruffetus,  
Monachus.

R. Whence come you?  
M. From abroad.  
R. What went you forth for?  
M. To buy paper.  
R. Have you bought any?  
M. I have bought some.  
R. How much have you bought?  
M. A quire.  
R. For how much?  
M. Five farthings.  
R. Of what sort.  
M. The lesser sort.  
R. Let me see it.  
M. See whether it be good or  
no. 15

Unde venis?  
Foris.  
Quid prodieras?  
Ut émerem chartam.  
5 Emistine?  
Emi.  
Quantam emisti?  
Scapum.  
Quanti?  
10 Quinque quadrantibus.  
Cujus formæ?  
Minóris.  
Ostende.  
Vide num bona sit.

- R. Truly it is good; for what use did you buy it? 15
- M. You ask sillily.  
What use is there of paper but to write?
- R. Yes, there is another use. 20
- M. What? tell me.
- R. To wrap wares in.
- M. I meant of School-paper, not of course-paper; for I am no Mercer. 25
- R. We use paper too to dry up a new writing.
- M. I know it very well; but that is blotting paper. 30
- R. And yet it is paper.
- M. Be it so.
- R. There is then a several use of paper even in the school. 35
- M. I must needs confess it.
- R. I will tell you also another use, and that most common in the school.
- M. What? 40
- R. I dare not tell you without words of reverence before.
- M. What need we to make words of reverence amongst our selves; for words do not stink. 45
- R. I will tell you then, seeing you will have it so.
- M. Speak freely. 50
- R. To wipe one's breech in the house of office.
- M. Fair papers are not car-
- Bona est profectò; in quem usum emisti?*  
*Ineptè quæris.*  
*Quis est chartarum usus nisi ad scribendum?*  
*Imò álius.*  
*Qui? cedò.*  
*Ad merces involuendas.*  
*Intelligèbam de chartâ scholasticâ, non de emporètica; non enim sum mercator.*  
*Utimur étiam chartâ ad ficandum recentem scripturam.*  
*Satis scio; sed charta illa est bibula.*  
*Et tamen charta est.*  
*Esto.*  
*Est ergò multiplex charta usus étiam in scholâ.*  
*Cogor fatèri.*  
*Etiam dicam tibi álium usum, & quidem in scholâ frequentissimum.*  
*Quem?*  
*Non ausim dicere sine præfatione honoris.*  
*Quid opus est inter nos honorem præfari? non enim verba foetent.*  
*Dicam igitur, quando ita vis.*  
*Dic liberè.*  
*Ad tergendas nates in latrina.*  
*Illuc non feruntur charta ried*



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|--|---|
| <p>ried thither, but those<br/>that are already written, 55<br/>and good for nothing.</p> <p>R. What then? yet they are<br/>papers.</p> <p>M. But I spake concerning fair<br/>paper, and new. 60</p> <p>R. But in the mean time you<br/>are capt.</p> <p>M. Be it so indeed; it doth not<br/>repent me of this our lit-<br/>tle disputation. 65</p> <p>R. But now they go away from<br/>their play.</p> <p>M. And let us go away then<br/>from this place.</p> | <p><i>puræ sed jam scriptæ, et<br/>que inútiles.</i></p> <p>Quid tum? chartæ sunt ta-<br/>men.</p> <p>At ego de chartâ purâ &amp;<br/>novâ loquēbar.</p> <p>Sed interim <i>victus es.</i></p> <p>Sit ita sanè; non me poeni-<br/>ter disputatiunculæ hujus<br/>nostræ.</p> <p>Sed jam à lusu discéditur.</p> <p>Et nos ergò loco cedámus.</p> |
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Col. 72. *Hugh, Brasius.*

Col. 72. *Hugo, Brasius.*

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|---|--|
| <p>H. Have you any good ink.</p> <p>B. Why do you ask that?</p> <p>H. That you may give me a<br/>little.</p> <p>B. What now, have you none?</p> <p>H. Yes, but I cannot write<br/>with it.</p> <p>B. What hinders you?</p> <p>H. Because it is too thick.</p> <p>B. Do you not know how to<br/>make it thinner.</p> <p>H. I have no water.</p> <p>B. Make it thinner with wine.</p> <p>H. I have far less of that.</p> <p>B. What if you made it thin-<br/>ner with vinegar?</p> <p>H. The paper would sink<br/>thereupon.</p> <p>B. How do you know?</p> | <p><i>Habésne bonum atramentum?</i><br/><i>Cūr istud rogas?</i><br/><i>Ut mihi des aliquántulum.</i></p> <p>Ehò, non habes?</p> <p>Imò, sed eo non possum<br/>scribere:</p> <p>Quid obstat?</p> <p><i>Quia nimis spissum est.</i><br/><i>Nescis deluere?</i></p> <p>Non est mihi aqua.</p> <p>Dilue vino.</p> <p>Multò minus.</p> <p>Quid si aceto dilúeres?</p> <p>Inde charta perfluere.</p> <p>Quī sis?</p> |
|---|--|

- H. I have heard it of a master 20 that taught me to write.  
 B. And I have heard another thing more strange.  
 H. I pray you tell me it.  
 B. What will you give me? 25  
 H. A good pin.  
 B. Hear then what I learn't of a certain school-master of mine.  
 Ink which is made thin with 30 vinegar, is hardly wip'd out.  
 H. It may be so; but in the mean time give me a little for my present use.  
 B. Hold your Ink-horn well 35 and open, I will pour you in some.  
 H. Here, pour.  
 Out upon it! how thin it 40 is!  
 B. Perhaps because there is not gum enough.  
 H. But how bad=coloured it is!  
 B. Make use of it if you will, 45 such as it is; for I have no better.  
 H. What shall I do then?  
 B. O you fool, can you not 50 mix it well with your pen?  
 H. I have mingled it enough? what can I do else?  
 B. Pour again into my Ink- 55 horn.  
 H. Hold it nearer: is there enough?
- Audi de quodam magistro qui me docébat scribere.  
 Ego verò aliud audiui magis mirum.  
 Narra mihi, fodes.  
 Quid mihi dabis?  
 Bonam aciculam.  
 Audi igitur quid ego didici ex quodam pædagogo meo.  
 Atramentum quod aceto liquefactum est, ægrè eluitur.  
 Fieri potest; sed interim da mihi parum in præsentem usum.  
 Tene atramentarium tuum bene apertum, ego infundam tibi.  
 Ecce, infunde.  
 Vah! quàm liquidum est!  
 Fortasse quia non est gummi satis.  
 Sed quàm decolor!  
 Uttere si vis quale est; non enim habeo melius.  
 Quid igitur faciam?  
 Hem inepte, non potes penam tua bene miscere?  
 Miscui satis; quid possem præterea?  
 Infunde rursus in cornu meum.  
 Admove propius? éstne satis?

- B. Press the cotten with  
your pen. 60 *Comprime pennâ lintéolum.*
- H. I have pressed it so, as it is  
almost dry ;  
what will it be now at  
last ? *Ita compressi, ut fere sit á-  
ridum ;  
quid erit tandem ?*
- B. Good Ink, or truly indiffe- 65 *Atramentum bonum, aut  
rent. certe mediocre.*
- H. The rule of Mediocrity  
is good, as we have  
learned of the master.  
But can any good thing 70 *Bona est Mediocritatis régu-  
la, ut ex præceptore di-  
dicimus. Sed nunquid ex  
duâbus malis rebus cón-  
fici potest aliquid boni ?*
- B. When I shall have mingled  
it, and poured thee some  
in again, you shall see an  
experiment. 75 *Ubi miscúero, & tibi rursus  
infúdero, vidébis experi-  
mentum.*
- H. I have a great desire to see  
that. *Ardeo istud videndi desidé-  
rio.*
- B. Now reach your Ink-horn. *Pórrige nunc atramentari-  
um tuum.*
- H. Here, pour in. 80 *Ecce, infunde.*  
*Ohe, jam satis est.*
- So so, there is enough al-  
ready.  
What waste is this ?  
You have given me more 85 *Quæ isthæc est profúsis ?  
Plus mihi dedisti quàm ti-  
bi retinúeris.*
- B. Stir it together again  
ober and ober. *Commisce iterum étiam atque  
etiam.*
- H. A Cook could never stir 90 *Nunquam posset coquus sua  
his pottage or his sauce  
better together. jura & condimenta meli-  
us confúdere.*
- B. Now make trial at last. *Jam tandem facito pericu-  
lum.*
- H. Tell me some sentence, that 95 *Dic mihi aliquam sententi-  
I may learn something in  
the mean time. am, ut interim discam  
aliquid.*

- |   |   |
|---|---|
| <p>B. Experience ( as is commonly said ) is the mistress of things.</p> <p>Have you it?</p> <p>H. Sooner then it could be spoken.</p> <p>B. It seems you could say it long ago.</p> <p>H. Who could be ignorant of that which is so common?</p> <p>B. Now let us see.</p> <p>H. The thing will appear better, when the writing is well dried.</p> <p>B. What will you tarry for ? It is dried too much already.</p> <p>H. Oh, see how black it is !</p> <p>B. Did not I say true ?</p> <p>H. It seems you had sometimes made tryal.</p> <p>B. It will appear then that experience is the mistress of things.</p> <p>H. Moreover we gain experience hence, that a good temper is made by the mixture of things.</p> <p>B. Now you begin to play the profound Philosopher ; and therefore I will be gone.</p> <p>H. A long discourse about nothing.</p> <p>B. I am not sorry : otherwise we should have been as lither as dogs.</p> | <p><i>Experiëntia ( ut vulgò dicitur ) est rerum magistra.</i></p> <p>100 Habes ?</p> <p>Dicto citius.</p> <p><i>Videlicet jampridem tenebas.</i></p> <p>105 Quis illud ignoráret quod est adeò vulgáre ?</p> <p>Nunc videamus.</p> <p>110 Res apparébit mélius, ubi scriptúra bene desiccata fuerit.</p> <p>Quid vis expectáre ?</p> <p>Jam siccata est plus satis.</p> <p>115 Oh, vide quàm nigra sit !</p> <p>Dixine verè ?</p> <p>Aliquandò periculum feceras scilicet.</p> <p>120 Constat igitur experientiam esse rerum magistram.</p> <p>Quinétiam hinc experimur, ex rerum commixtióne bonum fieri temperamentum.</p> <p>125 Jam incipis <i>altius Philosophari</i> ; itaque discédo.</p> <p>130 O longum sermonem de nihilo !</p> <p>Nihil me pœnitet : alioquin inertí otio torpuissimus.</p> |
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The Third Book of  
School-Colloquies.

Wherein are contained  
Discourses of a Master  
with his Scholars.

The advertisement.  
These Colloquies are to be  
so read of Children, that  
of two that read, one may  
play the Scholar, and the  
other the Master.

Col. I. One of the Scholars,  
and the Master.

- D. God save you, Master.  
P. God save you through Je-  
sus Christ.  
*Are they all got up?*  
D. All except the little ones.  
P. Is any one sick?  
D. None, thanks be to God.  
P. What are they doing?  
D. Some are getting on their  
cloaths; and some are  
studying hard atrea-  
dy.  
P. Is the Usher with you?  
D. A good while ago.  
P. Go to prayers then, and  
commend your selves di-  
ligently to the Lord God  
through Jesus Christ our  
Mediatour; and after-

Colloquiorum Scholasticorum  
Liber Tertius.

Cui insunt Magister Colló-  
quis cum Discípulis.

Admonitio.

Hæc pueris ita legenda e-  
runt, ut ex duobus legen-  
tibus, unus discipulum,  
alter præceptorem agat.

Col. I. Unus ex Discipulis,  
& Præceptor.

Salve, Præceptor.  
Salve per Jesum Christum.

*An surrexerunt omnes?*  
5 Omnes præter parvulos.  
*Numquis ægrotat?*  
Nemo, grátia Deo.  
*Quid ágitur?*  
Alii se induunt; alii jam  
10 student graviter.

Adéstne vobis Hypodidásca-  
Jamúdum. (Ius?  
15 Ite igitur precatum, vósque  
diligenter commendáte  
Domino Deo per Jesum  
Christum deprecatórem  
nostrum, deinde pèrgite

- wards go to your Books 20 till break-fast time.
- D. So we use to do, master.
- P. Truly I believe it; but because you are commonly sleepy and negligent, I 25 therefore admonish you the oftner.
- D. We thank you, most kind Master.
- Would you have any thing 30 else?
- P. Speak to my man, to bring me my own.
- in studiis vestris usque ad horam jentaculi.
- Ita solémus, præceptor.
- Credo equidem; sed quia ferè somniculosi estis ac negligentes, idcirco ego vos admoneo sæpius.
- Gratiam habémus, præceptor humanissime.
- Nunquid vis præterea?
- Dic famulo, ut togam adferat.

Col. 2. The Master,  
The Scholar.

Col. 2. Ludimagister.  
Discipulus.

- L. Was you at the Sermon to day?
- D. I was there.
- L. Who are your witnesses?
- D. Many of my school-fellows, that saw me there, can witness it.
- L. But some must be produced.
- D. I will produce them, when 10 you bid me.
- L. Who made the Sermon?
- D. Mr. N.
- L. At what a clock did he begin?
- D. At seven.
- L. Whence did he take his Text?
- D. Out of the Epistle of Paul to the Romans. 20
- Adfuisse hodie concioni sacra?
- Adfui.
- Qui sunt testes?
- Multi ex condiscipulis, qui me viderunt, testari possunt.
- Sed producendi erunt aliquot.
- Producam, quum jubebis.
- Quis habuit concionem?
- Dom. N.
- Quotâ horâ incépit?
- Septimâ.
- Unde sumpsit thema?
- Ex Epist. Pauli ad Romanos.

What

- L. What Chapter?  
D. The eighth.  
L. Hitherto you have answered well:  
Now let us see what follows?  
Have you gotten any thing by heart?  
D. Nothing, that I can say.  
L. Nothing? consider a little, 30  
and see you be not **daunted**, but be of good cheer.  
D. Now indeed, master, I can remember nothing. 35  
L. Not so much as a word?  
D. Nothing at all.  
L. Ho, you **Bogue**!  
What good have you done then? 40  
D. I know not, unless perhaps I abstained from evil in the mean time.  
L. That indeed is something, if it could be that you 45  
should abstain from evil at all.  
D. I refrained as far as I was able.  
L. **Suppose** it be so; yet 50  
you have not satisfied God, seeing it is written,  
*Eschew evil, and do good.*  
But tell me (I pray you) for what cause went you thither especially? (thing. 55  
D. That I might learn some-  
L. Why did you not that?  
D. I could not.
- Quoto cápite?  
O<sup>o</sup>ta<sup>o</sup>vo.  
Adhuc bene respondisti:  
Nunc videamus quid sequatur?  
Ecquid memoriz mandastis?  
Nihil, quod referre possum.  
Nihilne? cogita paulisper,  
& vide ne turberis, quin esto animo bono.  
Certè, præceptor, nihil possum reminisci.  
Nè verbum quidem?  
Nihil prorsus.  
Hem, *vérbere*!  
Quid igitur profecisti?  
Nescio, nisi quòd fortasse interim à malis abstinui.  
Istud quidem est aliquid, si modò fieri pótuit ut malo omnino abstinueris.  
Abstinui quoad pótui.  
*Fac ita esse; non tamen satisfecisti Deo, quum scriptum est, Declina à malo, & fac bonum.*  
Sed dic mihi (quæso) quâ gratiâ illuc i<sup>o</sup>veras potissimum?  
Ut aliquid addiscerem.  
Cur id non fecisti?  
Non pótui.

- L. Could you not, you knave? 60 Non potuisti, *nebula*? imò  
nay you would not, or  
certainly you did not  
care.
- D. I am enforced to confess. Cogor fatéri.
- L. What thing enforceth you? 65 Quæ res te cogit?
- D. My Conscience, which accu- Conscientia mea, quæ me  
seth me before God. accusat apud Deum.
- L. You say well, I wish you Recte dicis, utinam ex ani-  
speak from your heart. mo.
- D. Truly I speak from my 70 Equidem ex animo dico.  
heart.
- L. So it may be; but come Ità fieri potest: sed agè, quid  
on, what was the rea- fuit causæ quàmobrem ni-  
son why you got nothing hil memoriæ mandave-  
by heart? 75 ris.
- D. My own negligence, for I Negligentia mea, non enim  
did not gibe any great diligentèr audiēbam.
- L. What did you do then? Quid igitur faciēbas?
- D. I fell asleep ever now and 80 Idētidem dormiēbam.  
then.
- L. So you use to do: but what Ità soles: sed quid agēbas  
did you the rest of the in reliquo tempore?
- D. I thought of a thousand 85 Cogitābam mille inēprias,  
fooleries, as children use ut solent pueri.
- L. Are you so very a child, An tu adeo puer es, ut non  
that you could not be at- debeas attentus esse ad  
tentive to hear the word 90 verbum Dei audiendum?  
of God?
- D. If I were attentive, I might Si attentus essem, possem á-  
benefit something. liquid proficere.
- L. What have you deserved Quid igitur meruisti?
- D. Stripes. 95 Vërbera.
- L. You have deserved indeed Meruisti profectò, idque  
and that good store. largissimè.



- D. I ingeniously confess it. Ingénue confiteor.
- L. From the teeth outward, 100 Verbo tenus, opinor.  
I suppose.
- D. Nay, verily, from my heart. Imò certè, ex animo.
- L. Perhaps so, but in the mean Fortasse, sed interim para te  
time get you ready to be ad plagas recipiendas.  
whipt. 105
- D. Ah master, I beseech you, Ah magister, ignósce, óbsce-  
forgive me. cro.
- I confess I have done amiss, Peccávi fáteor, sed nullá ex  
but not of an ill pur- malitiá.  
pose. 110
- L. But that so wretchedless Atqui tam *supina* ista *negli-*  
negligence is the next to géntia proximè ad mali-  
lewdness. tiam accédit.
- D. Truly I do not deny it, but Non équidem inficior, sed  
beseech you mercy for 115 tuam implóto cleménti-  
Jesus Christs sake. am per Jesum Christum.
- L. What will you do then, if I Quid igitur fácies, si tibi  
shall pardon you? ignóvero?
- D. I shall do my duty hereaf- Faciám officiúm meum  
ter, I hope. 120 posthac, ut spero.
- L. You should have said with- Addendum erat, adjuvante  
al, by Gods help: but Deo: sed id parám curas.  
you care little for that.
- D. Yes, master by Gods help, I Imò, magister, adjuvante  
will perform my duty 125 Deo, præstábo posthac  
hereafter. officiúm.
- L. Well, I pardon your fault Agè, *condono culpam tuis la-*  
for your tears sake; and chrymis; tibi que eá lege  
I pardon you on that con- ignósco, ut promissi me-  
dition, that you remem- 130 mineris.  
ber your promise. (manissime.
- D. I thank you, kind master. Grátias ago, magister hu-
- L. You shall be in special fa- Eris apud me in maxima  
bour with me, if you be gratia, si promissa ser-  
as good as your word. 135 váveris.
- D. God almighty grant that I Fáxít Deus optimus máxi-  
may do it. mus ut possim.

L. I beseech, he may grant it.

Faxit, precor.

Col. 3. *Nathanael the man,  
the Master.*

Col. 3. *Nathanael famulus,  
Magister.*

N. Master, there is no body to  
teach in the sixth form.

Magister, nemo est qui dó-  
ceat in sextâ classe.

M. What a thing is this?  
Where is Master Philip?

*Quid hoc rei est?*

N. He is sick in bed.

Ubi est Magister *Philippus?*

M. How do you know?

5 *Morbo detinetur in lecto.*

N. One of the scholars in his  
house told me so.

Qui scis?

M. Tell my Uher.

Nunciavit quidam ex disci-  
pulis ejus domesticis.

N. He is not in his study.

Dic Hypodidáscalo meo.

M. How do you know?

10 Non est in museo suo.

N. For I knockt at the dooz  
three or four times.

Qui scis?

M. Tell the teacher of the first  
form, that he send one of 15  
his boys.

Nam ego ter aut quater pul-  
savi ostium.

Dic primæ classis doctóri,  
ut mittat è suis aliquem.

N. What if he will not send?

Quid si nolit mittere?

M. Away you fool; do you  
think he hath so little 20  
wit as to refuse?

Abi inepte; an putas eum esse  
tam imprudentem ut recu-  
set?

Get you gone, and make  
haste.

Abi, própèra.

Col. 4. *Antony, The Master,  
The Scholar.*

Col. 4. *Antónius, Magister,  
Discipulus.*

A. Master.

Magister.

M. How now? what is the mat-  
ter?

Hem, quid est?

A. There are some that would  
speak with you.

5 *Sunt quidam qui te conventum  
volunt.*

M. Where are they?

*Ubi sunt?*

A. They tarry for you in the  
town-street.

*Te expectant in vico.*

M. I will go to them presently.

10 *Nunc adibo.*

A. But they are in haste.

*Atqui urgent.*

M. Run before, and bring them  
into the Court-yard. I  
will come after you; do  
ye in the mean time tar-  
ry and be quiet.

15 *Præcurre tu, atque eos in-  
tromitte in aream, ego te  
sequar; vos interim ex-  
pectate cum silentio.*

I will be here by and by,  
that I might send you a-  
way to supper.

*Mox ego ádero, ut vos ad  
coenam dimittam.*

A. O what a good word is  
this!

20 *O quàm bonum verbum!*

Col. 5. Canellus,  
The Master.

Col. 5. Canellus,  
Præceptor.

C. Master, what shall we say  
to morrow morning?

*Præceptor, quid reddemus  
cras manè?*

P. I told you openly to day  
morning before you gave  
over the school.

5 *Hódie manè palam dixi an-  
te è scholâ missionem.*

C. But I was not there, Ma-  
ster.

*At ego non áderam, præ-  
ceptor.*

P. Ask your school-fellows.  
For if they should ask me  
every one several con-  
cerning things that I  
spake openly, I pray thee,  
when should there be an  
end?

10 *Roga condiscipulos. Nam si  
vellent singuli me inter-  
rogare de rebus á me pa-  
lam dictis, quælo, quando  
finis esset?*

15

And

And therefore see you be wiser hereafter.	15 Itaque fac sis posthac pru- dentior.
C. I will have a care as far as I am able.	Curabo pro viribus.
P. But where was you?	Sed tu ubi eras?
C. I was gone abroad.	20 Prodieram.
P. Why was you gone abroad?	Quid prodieras?
C. That I might look after some business, about which my father writ to me.	25 Ut curarem negotium ali- quod, de quo pater ad me scripserat.
P. Of whom did you ask leave?	A quo petivisti veniam?
C. Of the Usher.	Ab hypodidascalo.
P. Why not of me rather?	Cur non á me potius?
C. Because you were busie.	Quia eras occupatus.
P. What was I doing?	30 Quid agebam?
C. You were talking with some Gentlemen in the Court, that came to speak to you.	Alloquebâris in areâ quos- dam viros honoratos, qui te conventum vénerant.
P. Go your way, now I call it to mind.	35 Abi, nunc recorder.
<hr/> Col. 6. The Master, the Man, the Monitors.	
P. Ho, Martin!	Heus, Martine!
F. Anon, I am here, master.	Hem, prestô sum, here.
P. Call me the five publick monitors hither, whom I chose yesterday for this moneth; do you not know.	5 Accerse mihi huc quinque públicos observatores, quos hesterno die in hunc mensem elégi; noslin'?
F. Yes very well, for I my self was there.	Optimè, nam egomet áde- ram.
P. I suppose they are every one in their form. Make haste.	10 Sunt (opinor) in suo quisq; auditorio. Festína.



E. I will come again as soon as  
can be.

O. We are all here, master.  
What do you please to  
command us?

P. It was enough to bid; I am  
neither Commander nor  
Magistrate. I have order  
to call for you hither,  
that I might put you in  
mind of your duty.

Therefore hearken and  
mind diligently.

You are not ignorant with  
how great fear of the  
Lord I chose you yester-  
day in our common Hall.

We began with devout  
prayers; our admonition  
followed, and our exhor-  
tation to all the company  
of Scholars touching  
the fear of the Lord, and  
touching manners which  
become Scholars which  
are daily at the School;  
and then I chose you five  
not without the approba-  
tion of the best youths,  
whom I thought fit for  
this employment; at last,  
of all, we came to the  
later prayer and a thank-  
giving.

Do not therefore think that  
action, in which the  
name of the Lord hath  
been called upon so seri-

Quamprimum rediero.

15 Adsumus omnes, præceptor.  
*Quid tibi placet imperare?*

Satis erat jubere; nec ego  
sum Imperator, nec Ma-  
gistratus. Ego vos *huc ac-*  
*cersendos jussi*, ut vos ve-  
stri officii comunefacerem.

25 Vos igitur *attentis auribus*  
atque *animis audite*.

Non ignoratis quanto cum  
timore Domini hesterno  
die palam in aula nostra  
communi vos elegerim.

30 Auspicati sumus a sacris præ-  
cibus; sequuta est admo-  
nitio nostra, atque exhor-  
tatio ad *omnem cætum*  
*scholasticum* de timore Dó-  
mini, deque moribus qui  
deceant studiosos in scho-  
la quotidie versantes;  
deinde non sine optimó-  
rum adolescentium ap-  
probatione vos elegi quin-  
que, quos ad hoc munus  
idóneos existimavi; po-  
stremò, ventum est ad se-  
cundam cum gratiarum  
actione precationem.

5 Nè igitur putetis ludum  
fuisse aut jocum acti-  
onem illam, in qua no-  
men Domini tam stu-  
ously

ously, to be a play or a  
jest.

And although this function  
seem both base and ab- 55  
ject with them that are  
unskilful and proud ; yet  
do ye think that service  
of yours to be both ho-  
nourable and holy. But 56  
if you shall think other-  
wise, it cannot be that  
you should rightly dis-  
charge your office.

Therefore I exhort you all 57  
that I can, and I beseech  
you for Jesus Christs  
sake, that in the fear and  
reverence of God you  
shew diligence in all 70  
those things which you  
shall conceive to belong  
to your office.

Let there be far from you  
therefore all partiality, 75  
hatred, favour, study of  
reverence, and the like.  
which carry men away.  
and corrupt sound judg-  
ment.

Fear not the threats of lewd  
persons, wherewith they  
use to deter the minds of  
young men from their  
duty.

For what power have they  
over you ? rather fear  
him who is the Lord, who  
hath power of life and  
death.

diosè fuerit invocatum.

Ac licet apud imperitos aut  
arrogantes hoc munus &  
vile & abjectum videat-  
tur ; vos tamen credite  
cum honorificum tum  
sanctum esse vestrum  
istud ministerium. Quod  
si aliter existimabitis, sic-  
ri non potest ut munere  
vestro recte fungamini.

Itaque ego vos exhortor  
quantum possum, & per  
Jesum Christum obte-  
stor, ut cum Dei timore  
atque reverentia dili-  
gentiam prestetis in iis  
omnibus quæ intelligen-  
tis ad officium vestrum  
pertinere.

A vobis igitur absit omnis  
favor, odium, gratia, stu-  
dium vindicandi, & simi-  
lia, quæ transversos a-  
gunt homines, & sincerum  
corrumpunt iudicium.

Nè timeatis improborum  
minas, quibus illi animos  
adolecentium ab officio  
solent absterere.

Quam enim habent in vos  
potestatem ? potius eum  
time e qui vester est Dó-  
minus, qui vitæ ac necis  
potestatem habet.

Let the fear ( I say ) of that  
so great a Prince be al-  
wayes before your eyes.  
Ye shall incur ( I know )  
the hatred of some wick-  
ed and lewd person ; but  
let the love and dearness  
of your heavenly Father  
alone be of more weight  
with you, than all the ill  
will of all men.

Be alwayes mindful of that  
saying, whereby our Sa-  
viour and chief Master  
exhorted his Disciples to  
constancy :

If the world hate you, (quoth  
he ) know that it hated  
me before.

Do not ye therefore care a  
pin for all the threats,  
offences and grudgings  
of knavish fellows in re-  
spect of Christ himself,  
so long as ye may faith-  
fully do service to the  
glory of God.

These are the things con-  
cerning which I thought  
good now to admonish  
you, according to the  
shortness of the time,  
besides those things  
which you heard yester-  
day in the Hall.

1. We give you hearty thanks,  
ob most kind Master, and  
we beseech Christ, that  
he would always increase

Illius ( inquam ) tanti prin-  
cipis timor vobis ob ocu-  
los semper obversetur. In-  
currētis ( scio ) in aliquot  
improbōrum ac dissolu-  
tōrum ōdium; sed plurimis  
vobis sit unius Patris ve-  
stri cōlestis amor &  
chāritas, quā omnes  
ōmniū hōmīnū inimici-  
tiæ.

Estote semper mēmore  
verbi illius, quo Servator  
noster & summus Præ-  
ceptor suos Discipulos ad  
constantiam hortabatur :

Si vos ( inquit ) odit mundus,  
scitote quod me prius ō-  
dio habuerit.

Vos igitur propter ipsum  
Christum omnes flecti fa-  
cite nebulonum minas,  
offensiones, inimicitias;  
admodum glōriæ Dei pos-  
sitis inservite fideliter.

Hæc sunt de quibus nunc  
pro tēporis brevitate vos  
admonendos esse existi-  
mavi, præter illarū vos  
in aulā hesternō die au-  
divistis.

125  
Máximas tibi grátias ági-  
mus, præceptor huma-  
nissime, & Christum  
præcāmur, ut sua dona

his gifts in you.

And we earnestly desire you, that (if it be no trouble to you) you would give us your exhortation written down, that we reading it over some times amongst our selves, may fasten it the better in our memory.

I will do that at the first opportunity seeing ye request a thing which indeed is very honest.

I. We desire too (if you please) to have of you a little note written of the chief heads of our office, that we may be certified what we are chiefly to mind in this matter.

P. You put me in mind of this in good time, and so I was resolved a good while ago, but every day one thing after another hath hindered me.

Therefore I will give you such a little note, to wit, which may contain whatsoever belongs to the duties of publick monitors; and ye shall write it out of my copy, which I will keep, to the end that I may deliver it also to other monitors which are like to be hereafter.

Now return you every man

130

tibi semper adaugeat.

135

A te verò vehementer petimus, ut (si tibi molestum non est) præscriptam des nobis hortationem tuam, quo illam inter nos quandoque relegentes, memoria tenacius infigamus.

140

Id ego faciam primo quoque tempore, quando quidem iam sanè honestissimam postulatis.

145

Optamus etiam à te (si placeat) commentariolum scriptum habere de præcipuis officii nostri capitibus, ut simus certiòres quid potissimum sit nobis hac in re observandum.

150

In ipso tempore de hoc admones, & sic ego jampridem in animo habebam, sed me quotidie aliud ex alio impedivit.

155

160

Dabo igitur ejusmodi commentariolum, quod videlicet contineat quicquid ad observatorum publicorum officia pertinèbit; id autem describètis ex ipso archetypo meo, quod ideo servare volo, ut cæteris quoque tradere possim futuris observatoribus.

165

Nunc redite in suum quisque

to



I. to his form.  
ob **Ue go straightway, Ma-** 170  
ster.

Col. 7. Clericus,  
The Master.

C. Master, may not I and my  
uncles son go home ?

M. To what end ?

C. To my sisters daughters  
wedding.

M. When is she to be married ?

C. To morrow.

M. Why will ye go so quickly ?

C. **To change our cleaths.**

M. **Ye may go for me :** but on  
this condition, that you  
come hither again to  
morrow to bed.

C. What if my uncle will have  
us tarry the latter wed-  
ding day ?

M. I know very well, he will  
not stay you, if so be you  
tell him on what condi-  
tion I let you go.

C. We will tell the truth.

M. Go your way, and take heed  
of all **distemper**; and  
cause that your light may  
shine before all men, that  
our heavenly Father may  
be glorified.

C. We trust it will be so, by  
his assisting of us in all  
things.

que auditórium:  
**Reſtā imus, Præceptor.**

Col. 7. Clericus,  
Magister.

Licétne, magister, ut ego &  
patruélis eámus domum?

Quid eó.

Ad nuptias consobrínz.

Quando est nuptúra ?

Crástino die.

Cur tam citò vultis ire ?

*Ut mutémus vestimenta.*

10 *Per me licet eátis :* hác ta-  
men lege, ut cras huc re-  
deátis cúbitum.

15 Quid si volet pátrus ut ex-  
pectémus repótia ?

Non detinébit vos, satis scio,  
dúmmodo dicátis ei quā  
lege dimiserim.

20 Verum fatébitur.

Abíte, & ab omni cavéte  
*intemperántia*; facitèque  
ut lúceat lux vestra coram  
25 homínibus, ut glorificétur  
noster ille cœlestis Pa-  
ter.

Itā quidem sperámus fore,  
ipso nos in ómnibus ad-  
juvante.

Col. 8. *Laurence,*  
*The Master.*

L. May I not go forth, Master?

M. What cause have you to go forth?

L. That I may seek some of our country-folks in the market.

M. What need is there of that?

L. I would speak to them, to put my friends in mind either to bring me some bread, or send me some.

M. Where bread fails, there all things are to be sold.

L. This is a common proverb among us.

M. Yea, a very common one every where, so necessary is bread for the life of man.

But to the matter: would you now go abroad?

L. If you please, Master, least I lose the opportunity of my business.

M. Go your way, and make haste to come again before dinner. (your.

L. Truly I will do my endeavour.

Col. 9. *Beatus, The Master.*

B. May I not go forth with my brother?

Col. 8. *Laurentius,*  
*Magister.*

Licetne exire, Magister?

Quæ tibi exeundi causa?

Ut quæram in foro aliquem ex nostratibus.

Quid istud opus est?

Mandare illi volo, ut meos admoneat de pane mihi aut adferendo, aut mittendo.

Ubi panis deficit, omnia sunt illi venalia.

Istud vulgatum est apud nos proverbium.

Imò ubique provulgatum, adeò panis mortalium vita est necessarius.

Sed ad rem: tu nunc prodire vis?

Si tibi placet, Magister, nè mei negotii occasionem amittam.

Abi, & festina ante prandium redire.

Dabo equidem operam.

Col. 8. *Beatus, Preceptor.*

Licetne mihi exire una cum fratre?

What

P. What cause is there?

B. That my mother may buy us shooes, and then that we may go to the barber.

P. To what purpose?

B. To cut our hair.

P. What need is there now?

B. That (if God permit) we may go to morrow to see our Uncle.

P. Go, and come again in due time to your books.

B. But, ho boys, bring me a certificate from your mother against to morrow, or bring a witness along with you.

B. By God's help, I will have a special care of it. Would you have any thing else, master?

P. That you present my service to your mother.

Col. 10. Albertus, The Master.

A. Master, may we not go to the barber?

P. Why so?

A. To cut our hair.

P. Ye would willingly go forth six times every day: but tarry till to morrow, that ye may go with the rest.

A. But the barbers=shop will be throng'd by reason of the market.

Quid causæ est?

Ut mater emat nobis calceos, deinde ut tonsorem adeamus.

Quid eó?

Resectum capillos.

Quid nunc opus?

Ut cras (si Dominus permiserit) invisamus patrum.

Ite, & matüre redite ad studium.

Sed, heus púeri, adferite mihi à matre testimonium in crastinum diem, aut testem adducite.

Deo juvante, id curábo diligenter.

Nunquid aliud vis, præceptor?

Ut meis verbis matrem officiosè salutétis.

Col. 10. Albertus, Præceptor.

Præceptor, licetne nobis ire ad tonsorem?

Quid eó?

Ut capillum tondeamus.

Libenter quotidie exiretis sexies: quin expectate in crastinum diem, ut catis una cum cæteris.

Atqui propter forum turba erit in constrina.

P. What then? ye will have  
leisure enough to wait.

Get you to your books a-  
gain.

A. As you please, master.

Col. II. Bargius,  
The Master.

B. Master, my father hath  
sent for me.

P. Where is he?

B. In the Inn.

P. When came he?

B. He came but even now.

P. Who brought you word so  
soon?

B. He sent his man to me.

P. Where is he?

B. He tarries for me at the  
door.

H. Why did you not bring him  
in?

B. He would not come in.

P. Why so?

B. Because (as he saith) he is  
in haste.

P. Call him, that I may  
speak with him a lit-  
tle; and then go your  
way; but see you be  
here again quickly.

B. I will go call him.

Quid tum? satis habébitis  
otii ad expectandum.

Recipite vos ad studium.

Ut libet, præceptor.

Col. II. Bargius,  
Præceptor.

Præceptor, accersor à patre.

Ubi is est?

In Diversorio.

Quando venit?

Advenit modò.

Quis tibi tam citò nuncia-  
vit?

Misit ad me famulum.

Ubi est?

Pro foribus me expectat.

Cur illum non intromisisti?

Noluit intrare.

Quid ità?

Quia (ut ait) festinatione  
urgetur.

Voca illum, ut paucis conve-  
niam; deinde abi; sed  
cura ut quàm primum huc  
adsis.

Eo vocatum.



Col. 12. The Master,  
Ruscinaus.

- L. Where is *Martin* ?  
 R. He is gone to the market.  
 L. Why so ?  
 R. To buy a girdle ( as he said )  
 L. He should not have gone forth without my bidding : But this is nothing to you.  
 Who shall give you your drinking ?  
 R. He said he would come again at two a clock, to give it us.  
 L. What if he deceive you ?  
 R. That is not his fashion.  
 L. Unless he came at the hour appointed, put my wife in mind of your drinking ; for she hath another key of the buttery.

Col. 13. The Master,  
Scarronus.

- P. I wonder greatly whence you come now.  
 S. I come again from home, Master.  
 P. Why went you home ?  
 S. To fetch my bever.

Col. 12. Ludimagister,  
Ruscinaus.

- Ubi est *Martinus* ?  
 Ivit ad forum.  
 Quid eo ?  
 Emptum ( ut dixit ) cingulum.  
 Injussu meo exire non debuit :  
 Sed hoc nihil ad te.  
 Quis dabit vobis merendam ?  
 Dixit se horâ secundâ reversurum, ut det nobis.  
 Quid si fallat ?  
 Id non est moris ejus.  
 Nisi ad horam adfuerit, admone uxorem de vestra merendâ ; habet enim clavem alteram cellæ penurariæ.

Col. 13. Præceptor,  
Scarronus.

- Demiror unde nunc vénias,  
 Domo redeo, Præceptor.  
 Cur íveras domum ?  
 Petitum merendam.

- |   |   |
|---|---|
| P. Why had you not brought it?  | Quàmobrem non attúlebas?  |
| S. My mother was busie.   | Mater erat occupáta.  |
| P. What then? should you go abroad without my bidding?  | Quid tum? debuisti exire injussu meo?   |
| S. I ought not, I confess.  | Non débui, fateor.  |
| P. What have you deserved then?   | Quid igitur meruisti?   |
| S. <del>To be whipt</del> ; but I pray you, master, pardon me.  | 15 <i>Plagas accipere ; sed ignosce mihi, quæso, præceptor.</i>   |
| P. Why did you not ask leave to go forth?   | Cur non petivisti exeundi potestatem?   |
| S. Because I durst not disturb you.   | 20 <i>Quia non audiébam te interpellare.</i>  |
| P. What was I doing?  | <i>Quid agebam?</i>   |
| S. You was holding a little book, and reading something.  | 25 <i>Tenébas libellum quendam, &amp; legébas áliquid.</i>  |
| P. It may be so, but yet ye often disturb me about a smaller matter; therefore get you ready to be whipt.   | 30 <i>Fieri potest, sed vos tamen sæpe me interpellátis ob rem leviórem; nunc igitur para te ad vapulandum.</i> |
| S. I pray you, master, pardon me.   | <i>Parce mihi, óbsacro, præceptor.</i>  |
| P. Let me bethink my self before a little while.  | 35 <i>Sine ut prius cogitem aliquantisper.</i>  |
| Well, I pardon you, both because you confess ingenuously, and because you seem to me to be studious enough. | 40 <i>Age, parco, tum quia ingénue confitéris, tum quòd satis studiósus mihi videris.</i>                       |
| S. I thank you very heartily, most kind master.   | <i>Grátias ago máximas, præceptor humanissime.</i>  |

Col. 14. William, The  
Master.

G. Master, I have no paper  
left to write withal:  
will you give me a book?

L. For what use?

G. Partly for Colloquies, and  
partly for Copies.

L. Have you set it down in  
your book?

G. I have set it down.

L. Let me see it.

G. Look you where it is, Ma-  
ster.

L. What is that? you have set  
down eighteen sheets,  
will you have of the lar-  
ger paper then?

G. If you please.

L. Ask my man for it; and  
least he should make any  
doubt, shew him your  
book, that he may set the  
same thing down in his.

G. I hear you.

L. Hear then, and take heed  
too that you do not spoil  
your paper, for fear  
your father be very  
angry with you.

G. God grant I may make good  
use of it.

Col. 14. Gulielmus, Ludi-  
magister.

Præceptor, non restat mihi  
charta ad scribendum, visne  
dare códicem?

Quem in usum?

5 Partim ad collóquia, partim  
ad exemplaria.

Retulisti in librum tuum?

Retuli.

10 Ostende.

Ecce tibi, præceptor.

Quid istud? retulisti octo-  
decim: vis ergò de ma-  
jóri?

Si tibi placet.

Pete à famulo; ac ne dubi-  
ter, ostende illi tuum có-  
dicem, ut idem in suum  
réferat.

Audio.

25 Audi, item cave abutaris  
chartâ, né tibi pater gra-  
viter succenseat.

30 Faxit Deus ut bene utar.

Col. 15. *Grivetus,*  
*The Master.*

G. Master, may I go forth ?

L. Why so ?

G. To buy meat-knives.

L. Where are those which you had ?

G. I left them at home.

L. Why so ?

G. Because they were become dull, and good for nothing.

L. Have you any money to buy others ?

G. My mother gave me some.

L. Who shall help you to buy them ?

G. *Gerardus.*

L. Go verily, and see you be not coufened.

G. We will have a care, by Gods help.

L. He indeed helpeth all men, but especially those that refer all things to his honour.

Col. 16. *Vernet, The Master,*  
*Spatula.*

V. Master, may I speak a word or two with you ?

L. Speak.

Col. 15. *Grivetus,*  
*Ludimagister.*

Præceptor, licetne prodire?  
Quámobrem?

Ut emam cultellos mensarios.  
Ubi sunt quos habebas ?

5 Reliqui domi.

Quid itá ?

Quia jam obtúsi erant, & inútiles.

10 Habésne pecúniam ad emendos álios ?

Mater dedit mihi.

Quis erit adjutor ad emendum ?

15 *Gerardus.*

Ite sanè, & cavète ne vobis imponatur.

Cavébitus, Deo juvante.

20 Omnes quidem juvat, sed eos potissimum qui ad ejus honórem ómnia réferunt.

Col. 16. *Vernetus, Ludimagister,*  
*Spatula.*

Præceptor, licetne panch ?

Lóquere.

We



- V. We two propounded, if you  
thought good so, to go to  
walk abroad, whilest  
others play.
- L. Whither will ye go abroad?
- V. Into the next suburbs.
- L. And what will you do as  
you walk?
- S. We will hold some confe-  
rence.
- L. But of good and honest  
matters.
- S. This fatrness of the sea-  
son, and this so goodly a  
face of the earth, will af-  
ford us some honest sub-  
ject.
- L. There is never matter of  
praising God wanting, at  
least way to those that  
truly serve him.
- S. Never indeed : but that we  
may return to the pur-  
pose ( master ) will you  
give us leave to go a  
broad out of the City?
- L. Unless your constant fideli-  
ty, and true love to  
learning, were well  
known to me, I would ne-  
ver give you leave; e-  
specially seeing naughty  
youths have so often be-  
guiled me in this kind.
- G. ye therefore abroad, and  
come home again to  
supper in due time.
- 5 Nos duo proponebamus, si  
tibi ita videretur, ire, dum  
ceteri ludunt, foras am-  
bulatum.
- Quò vultis exire?
- 10 In próxima suburbana.
- Quid autem agétis ambu-  
lantes?
- Tractabimus collóquium  
áliquod.
- 15 Sed de bonis & honestis re-  
bus.
- Hæc temporis serenitas, &  
tam pulchra terræ faciès,  
præbunt nobis hone-  
stum áliquod argumen-  
tum.
- 20 Nunquam deest Dei lau-  
dandi matéria, duntaxat  
veris ejus cultoribus.
- 25 Nunquam profectó : sed ut  
ad propósitum revertá-  
mur, permittes nobis  
(præceptor) extra urbem  
prodire?
- 30 Nisi mihi perspecta esset ve-  
stra perpétua fidelitas, &  
verus amor literarum, nun-  
quam permetterem; præ-  
sertim cum pravi adole-  
scéntos me sæpe in hoc  
génere fecéllerint.
- 35 Vos igitur prodite, & ma-  
túre ad cœnam revertim-  
ni.
- 40

Col. 17. *Isaiah, The Master.*

- I. Master, may I not go abroad?  
 L. Whither do you desire to go abroad?  
 I. To the Taylor.  
 L. Why so?  
 I. To fetch my breeches.  
 L. Are they made already?  
 I. They are, as I think.  
 L. You do well to say, I think, because the thing is uncertain.  
 I. But he promised me them against this day.  
 L. What if he deceive you?  
 I. It will be no marvel.  
 L. Now you have spoken truth too: for Tradesmen seldom perform their word at the time promised.  
 I. Nevertheless, Master, I will go see, if you will give me leave.  
 L. I do not hinder you.  
 I. Would you have any thing, Master?  
 L. Yes, that you make haste, that you be not away at your lesson.  
 I. You do well to put me in mind; I am going.

Col. 17. *Isaias, Ludimagister.*

- Præceptor, licetne prodire?  
 Quò prodire cupis?  
 5 Ad Sartórem.  
 Quid eó?  
 Petítum femordia.  
 Jámcne facta sunt?  
 Sunt, opinor.  
 10 Rectè opinor dicis, quia res incerta est.  
 Atqui promiserat mihi in hunc diem.  
 15 Quid si fallat?  
 Nihil mirum fuerit.  
 Nunc quoque verè loquútus es: nam rarò ad promissum tempus fidem præstant artifices.  
 20 Videbo tamen, Præceptor, si mihi permittis.  
 25 Nihil impédio.  
 Nunquid vis, Præceptor?  
 Imò, ut próperes, né desit prælectioni.  
 30 Bene mones; ábeo.

Col. 18. Caius, The  
Master.

- C. May we not go forth?  
 P. Whither?  
 C. Home.  
 P. How now? to gad home so often?  
 C. My Mother commanded that I and my brother should go home to her.  
 P. For what reason?  
 C. That our maid might look our cloaths.  
 P. What is that? Have you any ltee?  
 C. I, and a great many indeed.  
 P. Why did you not tell my wife so much?  
 C. We durst not.  
 P. As though indeed she was so hard to be spoken to. She hath a maid chiefly for that purpose, to see you be all kept cleanly; neither are you ignorant of it, but ye are glad ye have an occasion offered you to go see your mother.  
 Do ye tarry therefore; and I will take order to morrow that your cloaths be lockt. (us.  
 C. But our mother will chide  
 P. I will pacifie her: do you rest you contented.

## col. 18. Caius, Præceptor.

- Licetne prodire?  
 Quó?  
 Domum.  
 Hem, tam sæpe ire domum?  
 5 Mater jufferat ut ego & frater se adirémus domum.  
 Cujus rei gratiâ?  
 Ut ancilla vestimenta nobis excuteret.  
 10 Quid istud? Suntne vobis pediculi?  
 Et quidem multi.  
 Cur uxorem meam non admonuistis?  
 15 Non ausi sumus.  
 Quasi verò illa sit usq; adeò difficilis.  
 Ancillam habet eâ potissimum gratiâ, ut vestram omnium curet munditiem; nec vos ignoratis illud, sed gaudetis matris inviscendæ occasionem vobis dari.  
 25 Vos igitur manete; cras ego curabo ut vobis excutiantur vestes.  
 30 Sed mater nos objurgabit.  
 Egomet eam placabo: quiescite.

Dol. 19. Tornator, The Master, The Scholars.

T. Master, may I go home to morrow ?

L. Why so ?

T. To fetch some bread.

L. Have you none left ?

T. There is some left indeed, but a very little.

L. What doth your brother ? is he to go with you ?

T. My father commanded so.

L. When met you with him ?

T. On Thursday, when he came into this City.

L. Where saw you him ?

T. At the market.

L. Do you not lye ?

T. I do not lye.

L. How will you prove it ?

T. There are some of my school-fellows which were there.

L. Who are they, without any more ado ?

T. Here are *Blasius* and *Audax*.

L. Is it true, boys ?

D. Altogether true.

L. How do you know ?

D. We saw his father, and heard those very words.

I. If it be so, I give you leave to go home with your brother,

Col. 19. Tornator, Ludimagister, Discipuli.

Præceptor, licetne cras ire domum ?

Quid eo ?

Petitur panem.

Non tibi restat ?

Restat quidem, sed parum admodum.

Quid frater ? estne tecum iturus ?

Jussit pater.

Quando convenisti illum ?

Die Jovis, quum venisset in hanc urbem.

Ubi illum vidisti ?

Apud forum.

Non mentiris ?

Non mentior.

Unde probabis ?

Sunt ex condiscipulis qui aderant.

Qui tandem ?

Adsunt *Blasius* & *Audax*.

Estne verum, pueri ?

Omnino verum.

Qui scitis ?

Vidimus ejus patrem, & audivimus ipsa verba.

Si ita est, permitto ut eas domum cum fratre.



D. Fare you well, Master.

L. The Lord God have you  
in his keeping.

T. We wish you the same with  
all our hearts.

L. But, do you hear, when will  
you be here again?

T. To morrow at even, by  
Gods help.

L. See you remember your  
promise.

T. I will have a care.

L. Verily, as you use to do.

T. Nay, I hope, better.

Would you have any thing?

L. That you commend me to  
your father and mo-  
ther.

T. I will do it with all my  
heart; farewel again, ma-  
ster.

L. And fare you well too, but  
walk leisurely, because  
of the heat of the Sun.

T. So we use to do.

Col. 20. The Master,  
Villarianus.

M. What means it, that you  
have been away this  
whote week?

V. I was of necessity to tarry  
at home.

M. Why so?

V. That I might be with my  
mother, who was sick.

M. What service did you to her?

Vale, Præceptor.

Vos servet Dóminus Deus.

Idem tibi precámur ex áni-  
mo.

Sed heus, quando huc ade-  
ritis?

Crástino die vésperi, Deo  
juvante.

Cura ut promissi memí-  
neris.

Curábo.

Scílicet, ut soles.

Imò melíus, spero.

Nunquid vis?

Ut verbis meis salútem dicas  
parentibus.

Fáciam libenter; iterum  
vale, præceptor.

Vos quoque valéte, at lento  
gradu ambuláte, propter  
æstum solis.

Ità facere solémus.

Col. 20. Magister,  
Villarianus.

Quid sibi vult, quòd absueris  
hâc totâ hebdomadâ?

Oppórtuit me manére do-  
mi.

Quámobrem?

Ut matri adesssem, quæ æ-  
grotábat. (bas?)

Quod illi officium præsta-  
tírad

V. I read pretty often to her.	10	Sæpius ei legēbam.
M. What did you read?		Quid legebas?
V. Something out of the Scriptures.		Aliquid ex sacris Literis.
M. That was a holy and a commendable piece of service. I wish all would so give themselves to the Word of God.	15	Sanctum istud & laudabile ministèrium. Utinam sic omnes studerent Verbo Dei.
But what, did you nothing else?		Sed quid, nihil agēbas præterea?
V. As oft as there was need, I helped our maid to tend upon her.	20	Quoties opus erat, illi ministrābam cum ancillā.
M. Are these things all true?		Hæcine vera sunt omnino?
V. I have a Ticket.	25	Habeo Testimonium.
M. Bring it out.		Profer illud.
V. Look you.		Ecce.
M. Who writ it?		Quis scripsit?
V. Our man, in my mothers name.	30	Famulus noster, matris nōmine.
M. I acknowledge his hand, because you have often brought me one from him.		Agnosco ejus manum, quia sæpe ab illo mihi attulisti.
V. May I then go into my seat?	35	Licetne igitur redire in sedem meam?
M. Why should you not, seeing you have given me satisfaction?		Quidni liceat, cū mihi satisfeceris.
I thank you, Master.	40	Gratias ago, Præceptor.
Col. 21. Lacetus, The Usher.		Col. 21. Lacetus, Hypodidascalus.
Master, may I go abroad?		Præceptor, licetne mihi prodire?

What

H. What cause have you to go forth?

L. I must go to the market.

H. Why so?

L. To buy leather.

H. For what use?

L. For shoe-soles.

H. Who shall help you in the buying?

L. A towns-man to whom my father gave this order.

H. You should have come to me with the rest that went abroad to the market.

L. I was busie.

H. Wherein?

L. In writing a letter to my father.

H. When would you send it?

L. To day, if I shall meet with any of our town in the market.

H. Go your way, and remember to be here at the usual hour.

L. I will remember.

Col. 22. Arator,  
The Master.

A. Master, I went out by your leave at one of clock, and now I am come again.

L. Have you dispatch'd your business? (God.

A. I have dispatch'd, I thank

Quæ tibi est prodeundi causa?

5 Est mihi eundem ad forum.

Quid eó?

Ut emam corium.

In quem usum?

Ad calceorum soleas.

10 Quis te adjuvabit in emptione?

Quidam oppidanus cui hoc mandavit pater meus.

15 Debueras adire me cum cæteris qui ad forum prodierunt.

Occupatus eram.

20 Quâ in re?

In scribendis ad patrem literis.

Quando eas dabis?

25 Hódie, si quem in foro nostratium ostendero.

Abi, & memineris ad horam solitam adesse.

30 Meminero.

Col. 22. Arator,  
Ludimagister.

Præceptor, tuo permissu hora primâ prodieram, nunc rédeo.

curasli negotium tuum?

5 Curavi, grátia Deo.

L. It is well done ; what a clock is it?

A. It is at hand of two.

L. Call me my man ; and then go to your bever with the rest.

Col. 23. Eusebius,  
The Master.

E. Master, will you lend me a little money?

P. What need have you of money?

E. To satisfie Sylvius.

P. How much do you owe him?

E. Three half pence.

P. Upon what account?

E. Because he writ me some Colloquies.

P. Let me see them.

E. See, if you please.

P. Go to the Usher, bid him give as much as you desire.

E. I thank you, Master.

P. You have no reason to thank me ; but set it down in your book.

E. But I have set it down already.

P. It is well done ; let my Usher see it.

Factum bene ; quota est hora ?

*Instat secunda.*

Voca mihi famulum ; deinde ito ad merendam cum cæteris.

Col. 23. Eusebius,  
Præceptor.

Præceptor, visne mihi mutuo dare aliquantum pecuniæ ?

Quid opus est tibi pecuniâ ?

Ut Sylvio satisficiam.

Quantum debes illi ?

Assem cum semisse.

Quo nomine ?

Quia scripsit mihi aliquot Collóquia.

Ostende.

Vide, si placet.

Adi Hypodidáscalum, dic ut det quantum petis.

Grátias ago, Præceptor.

Non est quòd agas ; sed refer in codicem tuum.

Quin jam rétuli.

Factum bene ; ostende ipsi Hydoidáscalo.



Col. 24. Blasius.  
The Master.

- B. Master, may I go to my  
Guardian ?  
L. What reason makes you ?  
B. He bade me come and meet  
him to day, if I had any  
leisure.  
L. When did he bid you ?  
B. Now three dayes ago.  
L. Where saw you him ?  
B. In the open place which is  
over against the Church.  
L. But see you do not lye.  
B. God forbid I should lye.  
If you will, I will bring  
some of my school-fel-  
lows that were there to  
witness.  
L. Who are they ?  
B. Daniel and Corderius ; will  
you have me go call  
them ?  
L. Tarry, I shall meet with  
them.  
But tell me, what doth your  
guardian stand in need  
of your help ?  
B. To write down something.  
L. At what a clock then will  
you go to him ?  
B. Now, if you please.  
L. When will you come back  
again hither ?  
B. As soon as he shall have  
done with me.

Col. 24. Blasius.  
Ludimagister.

- Licetne mihi, Præceptor,  
adire Tutorē ?  
Quæ te causa movet ?  
Jusserat ille ut se hodie con-  
venirem, si liceret per  
otium.  
Quando jusserat ?  
Nudiustertius.  
Ubi illum vidisti ?  
In arēā quæ est è regione  
Templi.  
At vide ne mentiāris.  
A me absit mendacium.  
Si vis, dabo testes ex condi-  
scipulis, qui mecum aderant.  
Qui sunt illi ?  
Daniel & Corderius ; visne  
ut eos accersam ?  
Mane, ego illos conveniam.  
Sed dic, quid eget tutor o-  
perā tuā ?  
Ad aliquid describendum.  
Quā igitur horā vis illum  
adire ?  
Nunc, si tibi placet.  
Quando huc redibis ?  
Cum primū me demiserit.

L. Now go your way. and commend me heartily to him. 35 Nunc abi, atque illi ex me dic salûtem plurimam.

H. I will do it with all my heart. Fâciam libenter.

Col. 25. Scriba,  
The Master.

Col. 25. Scriba,  
Magister.

S. Master, my father invites you to dinner, if it please you.

Præceptor, pater te invitat ad prândium, si tibi placet.

M. Is he alone ?

5 Estne solus ?

S. He is alone ( I suppose ) besides the folks of our own house.

Solus ( opinor ) præter domesticos.

M. Excuse me to him, for I was just now invited to another place.

Excûsa me illi, jam enim aliunde invitatus eram.

Yet thank him from me.

Age tamen illis meis verbis gratias.

S. Would you any thing else ?

Nunquid vis aliud ?

M. Nothing, but that you come to the school again in good time.

15 Nihil, nisi ut matûre ad scholam redeas.

S. In good time, by God's help.

Matûrè, juvante Deo.

20

Col. 26. Gasper,  
The Master.

Col. 26. Gasper,  
Ludimagister.

G. May I not go abroad, Master ?

Licétne prodire, Præceptor ?

L. Whither ?

Quó ?

G. First to the botchers, and

Primum ad sartórem, then

- then to the barbers.
- L. Why to the botcher?
- G. That I may get my stockings mended.
- L. Are they torn?
- G. So torn, that I can scarce put them on.
- L. Why to the barber?
- G. That I may let them see a boyl which is risen up on my thigh within these few days.
- L. Uncover it, that I may see it.
- G. See it, seeing you have a desire so.
- L. It is a felon.
- G. So I thought.
- L. When you shall have opened it to the barber, intreat him to lay a plaster for a boyl to it.
- G. I will do as you perswade me.
- L. But is there any body that will go with you?
- G. Yes, John Fluvian.
- L. What business hath he?
- G. He will go to the barber too.
- L. Go together then, and come again so.
- G. Would you have any thing else?
- L. That you hasten your coming back, least you forget your drinking.
- 5 deinde ad tonsorem.  
Cur ad sartorem?  
Ut curem tibi alia reficienda.  
Suntne lacerata?  
10 Adeò lacerata, ut vix indurere possim.  
Cur ad tonsorem?  
Ut illi ostendam ulcus quod mihi his diebus subartum est in femore.  
15 Détege, ut videam.  
Vide, quando ita tibi placet.  
20 Est furunculus.  
Ita conjiciebam.  
Cum aperueris tonsori, roga illum ut emplastrum ulceri aptum adhibeat.  
25 Fáciam ut suades.  
Sed nunquid est qui tecum prodire velit?  
30 Imò, Joannes Fluvianus.  
Quod habet negotium?  
Tonsorem quoque vult adire.  
35 Ite igitur unà, & redite similiter.  
Nunquid vis præterea?  
Ut maturétis réditum, nè merendâ vestrà mulctemini.  
40

Col. 27. Francis,  
The Master.

F. Master, may we go abroad ?

L. Are you many that would go ?

F. Almost all.

L. What means this ?

F. There is a market to day : hence it is, that almost every one would buy something for himself.

L. Now I am too busie to take notice of the reason of every one's going abroad, go therfore to the *Usher*, that he may take notice, and if he have leisure, let him go along with you.

F. We thank you, most kind Master.

Col. 28. The Master,  
Theophilus.

M. Did you meet with *Peter* then to day ?

T. To day.

M. Where ?

T. In the Temple.

M. At what a clock ?

T. At eight a clock in the morning.

Col. 27. Franciscus,  
Ludimagister.

Præceptor, licetne nobis prodire ?

Estisne multi qui prodire vultis ?

Ferme omnes.

Quid hoc sibi vult ?

Est hodie mercatus : inde fit, ut serè quisque velit aliquid emere.

Nunc ego sum occupatior quam ut singulorum prodeundi causam possim cognoscere ; adite igitur *subdoctorem*, qui cognoscat ; & si vacat, vos deducat ipse.

Gratias agimus, Præceptor humanissime.

Col. 28. Theophilus,  
Ludimagister.

Hodie igitur *Petrum* convenisti ?

Hodie.

Ubi ?

In Templo.

Quorâ horâ ?

Octavâ matutinâ.



M. Did you ask him when he  
was come to the school? 10

T. I did ask him.

M. What said he?

T. I know not, quoth he.

M. You should have perswad-  
ed him to come again. 15

T. I did that indeed, and at  
large.

M. You did well; but what an-  
swer did he make you?

T. That his father kept him 20  
still to gather fruits.

M. What if you write to his  
father himself concerning  
the state of our school?  
for perhaps he will be 25  
moved to send his Son  
back the sooner.

T. If you think good so, I will  
do it, and that very care-  
fully.

M. Do it therefore with the  
first opportunity.

But do you hear me?  
write very largely, and  
then let us see your let-  
ter, before you send it  
away.

T. I will be sure to do it,  
Master.

Col. 20. *Farrarius*,  
*The Master.*

F. Master, may I go forth?

M. Whither must you go?

F. To the barber.

Nunquid rogasti quando sit  
redetiturus scholam?

Rogavi.

Quid ille?

Nescio, inquit.

Deuisti illum ad reditum  
exhortari. 15

Id ego feci, & multis qui-  
dem verbis.

Bene fecisti; sed quid ille  
respondit?

Se adhuc à patre detineri ad  
fructus colligendos.

Quid si ad ipsum patrem  
scribis de statu nostro  
scholastico? fortasse e-  
nim mouebitur ut filium  
citius remittat. 25

Si tibi ita videtur, faciam,  
idque diligenter.

30 Fac igitur primo tempore.

Sed audi? scribe plenissime,  
deinde literas tuas mihi  
ostende, priusquam des per-  
ferendas.

35 Sedulo faciam, Præceptor.

Col. 29. *Farrarius*,  
*Præceptor.*

Præceptor, licetne exire?

Quo tibi eundum est?

Ad tonsorem.

- M. Have you no other business? *Non est tibi aliud negotium?*
- F. From the barber, to go to buy points; and to get me from thence to the shoo-maker. *A tonsore, ire emptum ligulas; illinc me ad sutorem conferre.*
- M. Why to the shoo-maker? *Cur ad sutorem?*
- F. That he may set a tab on one of my shoes. *Ut unius calceis meis annexat corrigiam.*
- M. When will you have dispatch'd all those things? *Ista omnia quando conferis?*
- F. Within an hours time, I hope. *Intra horæ spatium, ut spero.*
- M. There will be a many perhaps tarrying in the barbers shop. *Erunt multi fortasse in tonsurinâ expectantes.*
- F. It may be so; but if I shall see I must tarry there too long, I will stay till Saturday. *Fieri potest; sed si videro diutius mihi morandum illic esse, expectabo in diem Sabbati.*
- M. Is there any body else would go abroad? *Estne alius qui prodire velit?*
- F. Pontanus said he would buy some paper. *Pontanus ait se velle chartam emere.*
- M. Do you know he wants it? *Scisne illi opus esse?*
- F. I do know. *Scio.*
- L. Go both together then; and be sure that each dispatch his business, that you may not prove truants. *Ite igitur unâ; curate diligenter suum uterque negotium, nè sitis cessatores.*
- F. By God's help, we will have a care. *Deo juvante, curabimus.*

Col. 30. Carbonarius,  
The Master.

Col. 30. Carbonarius,  
Præceptor.

C. May I go abroad?

Licetne exire?

Whi-

- P. Whither ?  
 C. To the Tailor,  
 P. Why so ?  
 C. That he may take mea-  
 sure on me to make me  
 a coat.  
 P. What have you to make  
 it of ?  
 C. Black cloth.  
 P. Where is it ?  
 C. In my chest.  
 P. But what Tailor have you ?  
 C. *Peter Sylvius.*  
 P. Is he a good workman ?  
 C. I have heard so, and he is  
 one that my father  
 knows, and he bade me  
 go to him.  
 P. Where dwells he ?  
 C. In the *Spittle-street.*  
 P. It is not very far off.  
 See you do not run robing  
 up and down.  
 C. I will have a care.  
 P. They easily get leave of  
 me, that never beguile me.  
 C. God forbid that ever I  
 should deceive you.

Col. 31. *Luterinus,*  
*The Master.*

- L. Master, may I speak a word  
 or two ?  
 P. Speak what you will.  
 L. When you say sometimes

- Quó ?  
 Ad Sartórem.  
 Quid eó ?  
 5 Ut mihi tunicam faciendam  
 metiatur.  
 Quæ tibi est materia ?  
 10 Viger pannus.  
 Ubi est ?  
 In arcâ meâ.  
 Sartor autem quis tibi est  
 Petrus Sylvius.  
 15 Estnè peritus artifex ?  
 Sic audiui, & est notus patri  
 meo, qui iussit ut illum ad-  
 irem.  
 20 Ubi hábitat ?  
 In vico *Xenodóchii.*  
 Non nimis longè est.  
 Cave, discurras.  
 25 Cavébo.  
 Facile à me veniam impe-  
 trant, qui nunquam fal-  
 lunt.  
 Avertat Deus ut unquam fal-  
 30 lam.

Col. 31. *Luterinus,*  
*Præceptor.*

- Præceptor, licétne pauca ?  
 Lóquere quid velis.  
 Quum interdum dicis ali-  
 to

- to some of us, *where are the bellows?* or, *reach me the bellows*, it doth not appear whether *follis* be of the masculine or feminine gender.
- P. I confess it doth not appear; what then?
- L. How can we know then?
- P. Why did you never ask me this?
- L. We as you so many things so-often, that we are afraid least we should be troublesome to you.
- P. As if indeed I ever made shew of that; on the contrary, I love you the more, the more often you ask me.
- For what do I more desire, then that I may once see you both very good men and brave scholars?
- L. We give you hearty thanks, most kind Master.
- P. I and you owe that thanks to our God, who only of his goodness hath given us both a good will.
- L. He grant that we may always use this blessing well to his glory.
- But I pray you tell me, of what gender is *follis*?
- P. Of the masculine.
- L. But I should rather have said of the feminine.
- 5 cui nostrum, *Ubi est follis?* vel, *cedo follem*, non apparet utrū *follis* sit masculini an fœminini generis.
- 10 Non apparet, fateor; quid tum?
- Unde igitur scire possimus?
- Cur me hoc nunquam rogatis?
- 15 Tam multa tam sæpe interrogamus, ut vereamur nē tibi molesti simus.
- 20 Quasi vero istud unquam præ me feram: contrā, eò magis amo vos, quò me rogatis sapius.
- 25 Quid enim magis cupio, quā ut aliquando vos videam & optimos & diligentissimos.
- 30 Habemus gratiam maximam, Præceptor humanissime.
- Eam grātiā ego & vos Deo nostro debemus, qui solus suā bonitāte utrisque bonam dedit voluntatem.
- 35 Faxit ille ut hoc beneficio rectē semper utāmur in ipsius glóriam.
- Sed dic, quæso, *follis* cujus est generis.
- 40 Masculini.
- At ego potius fœminini dixissem.

Why



- P. Why so?
- L. Because *pellis* is such, which is set down in the grounds for an example.
- P. You did not guess that amiss. For nouns that end in *is*, as *pellis*, are for the most part feminines.
- L. Not all then?
- P. There is scarce any rule so general but it hath an exception.
- L. *Follis* therefore doth fall under an exception, because it is a masculine. So some others, as *ignis*, *piscis*, *axis*, &c.
- P. But how shall I know them?
- L. You will quickly know them when you come to the Grammar-rules. But in the mean time mind them diligently that speak Latine, and be sure to set your self to imitate them.
- L. But, Master, that is a great while to.
- P. Rome was not built in one day.
- L. Experience teacheth us so much. But my father would fain see me a scholar in a years time.
- P. And I would fain see that in a days time.
- But what should one do?
- He must wait for a time in all things.
- Quámobrem?
- Quia tale est *pellis*, quod est in rudimentis pro exemplo pòsitum.
- Né abs re id conjiciébas. Nam *is* finita, quale est *pellis*, magnâ ex parte feminina sunt.
- Non igitur omnia?
- Vix ulla est tam generalis régula, quæ exceptionē careat.
- Follis* igitur sub exceptionē cadit, quia masculinum est. Sic aliquot alia, *ignis*, *piscis*, *axis*, &c.
- Sed unde illa dignoscam?
- Facile cognoscēs, quum perveneris ad Grammaticæ régulas. Sed interim Latine loquentes attentè observa, teque ad eorum imitationem diligenter accommoda.
- At istud longum est, præceptor.
- Non sunt nisi longo tempore præclara ædificia.
- Experientia nos istud docet. At pater meus vellet me annuo spatio doctum vidére.
- Ego verò istud unius dièi spatio vidére vellem.
- Sed quid agas?
- Omnibus in rebus expectandum tempus est.

Your

- Your father, because he hath no learning knoweth not what learning is worth, nor with what great pains it is gotten. 85
- L. You say true; but what answer can I make him, when he complains to me of the long time in getting learning? 90
- P. I will teach you, as we are at supper; now go and play with the rest, that I may go again to my study. 95
- L. I pray you, Master, pardon me, that I have interrupted you. 100
- P. You have not interrupted me at all, because I was not busie.
- Besides, if it had been a trouble to me to hear you, could not I put you off till another time? 105
- L. You might have done that at your own pleasure. 110
- P. Go your way then.
- 
- Col. 32. *Castro novanus,*  
*The Master.*
- 
- C. God save you, Master.
- P. You come luckily.

*Pater tuus, quia non didicit literas, nescit quid doctrina valeat, neque quantis laboribus illa comparatur.*

*Verum dicis; sed quid illi respondere possum, quum apud me conqueritur de temporis longi spatio in discendis literis.*

*Docébo te inter cœnandum; nunc ito lulum cum cæteris, ut me in musæum recipiam.*

*Ignosce mihi, quæso, præceptor, quod te interruplâverim.*

*Nihil me interpellâsti, non enim occupâtus eram.*

*Præterea, si te audire mihi molestum fuisset, nonne pôteram te in aliud tempus rejicere?*

*Tuo jure id pôteras.*

*Abi igitur.*

*Col. 32. Castro novanus,*  
*Præceptor.*

*Salvus sis, Præceptor.*  
*Auspiciâto âdvenis.*

What

- What do you say?
- C. My father intreats you, that we may go together for our recreation, into his Orchards in the suburbs.
- P. The fatherless of the weather invites us to that matter, and now we keep holy-day.
- But what shall we see there worth the looking on?
- C. Several and fair Trees with their fruits, and a wonderful variety of herbs and flowers.
- P. There is nothing more pleasant then those things at this time.
- C. Such is the bounty of God towards us.
- P. Which indeed we ought to extol every day.
- C. But I am afraid least we should make our father to tarry for us.
- P. Tarry a little till I take my other gown, that I may be the more nimble to walk.
- I am now ready; let us go now.
- But is your father at home?
- C. He tarryes for us at the door.
- P. It is very well, see that you make him a handsome leg.
- C. We have been often admonished about this matter,
- Quid nuntias?
- Orat te pater meus, ut *animi causa* eamus una in hortos suos suburbanos.
- Ad eam rem nos invitat serenitas, & nunc sumus feriati.
- Sed quid illic aspectu jucundum videbimus?
- Varias & pulchras arbores cum suis fructibus, item herbarum & florum miram varietatem.
- Nihil est illis rebus hoc tempore jucundius.
- Ea est Dei erga nos beneficentia.
- Quam quidem assiduis laudibus prosequi debemus.
- Sed vereor ne patri in mora simus.
- Tantisper expecta dum togam muto, ut sim ad ambulandum expeditior.
- Jam paratus sum; nunc eamus.
- Sed estne domi pater?
- Præ foribus nos expectat.
- Bene res habet, vide ut eum decenter salutes.
- De hoc, te docente, sæpe

Whilst

whilst you taught us.

Col. 33. David, The  
Master.

D. My father hath him  
heartily commended to  
you.

L. Say you so? when came he  
out of the Countrey?

D. But yesterday.

L. How doth he?

D. Very well.

L. And where is your mother?

D. She is in France yet.

L. Where in France?

D. At Orleans.

L. What do you hear of her?

D. That she was in good  
health, by Gods blessing.

L. The Lord God have her  
in his keeping.

D. So I wish.

L. Recommend me again  
very heartily to your  
father.

D. I will be sure to do it.

Col. 34. Buchod, The  
Master.

B. Master, may I speak a word  
or two?

L. Speak and welcome.

E. Why do we not say *hic ar-*  
*bor*, as well as *hic labor*?

Likewise why do we not

admoniti sumus.

Col. 33. David, Ludi-  
magister.

*Pater meus tibi salutem pluri-*  
*mam dicit.*

Ain' tu? quando rure redi-  
it?

Heri tantum.

Ut valet?

Optimè.

Mater verò ubi est?

Adhuc est in Galliâ.

Ubi in Galliâ?

Auréliâ.

De illâ quid auditis?

Essè bonâ valetudine præ-  
ditam, Dei beneficio.

Dominus Deus conservet e-  
am.

Ità precor.

Dic vicissim patri salutem  
plurimam verbis meis.

Faciam sedulo.

Col. 34. Buchodus, Ludi-  
magister.

Præceptor, licetne pauca?

Dic liberè.

Cur non dicimus *hic arbor*,  
sicut *hic labor*?

Item cur Genitivum *arboris*  
pro-



pronounce the Genitive case *arboris* with the last syllable save one long, as we do commonly in other nouns of that same termination?

L. Because use of speaking hath approb'd it otherwise.

For Analogy hath not place every where: but where it fails, we must follow their fashion who have spoken well and purely.

For even Latine it self both consist more in use and authority then in reason.

B. Give therefore an authority concerning the noun *arbor*.

L. *Arboris excelsæ truncus*, stock of a rotten tree, in Virgil.

Do you not plainly see both the gender and the accent?

B. I see it, Master. But are there no others of the same accent?

L. First of all, all Greek nouns, as, *Castor*, *Castoris*; and so *Hector*, *Nector*, & the like.

Likewise these two, the neuter gender; *Aquor* *aqueris*; *marmor*, *marmoris*.

There are also certain adjectives; as *memor*, *mémoris*; and *immemor* compounded of it.

non proferimus penultima longa, ut ferè in cæteris nominibus terminationis ejusdem?

Quia loquendi usus aliter probavit.

Nec enim ubique locum habet Analogia: sed ubi ea deficit, sequendus est eorum usus qui rectè & purè loquuti sunt.

Nam ipsa Latinitas usu & autoritate magis quam ratione constat.

Da igitur auctoritatem de nomine *arbor*.

*Arboris excelsæ truncus*, apud Virgilium.

Nonne hic manifestè vides & genus & accentum?

Videó, Præceptor. Sed sùntne alia eodem accentu?

Imprimis, Græca omnia, ut *Castor*, *Castoris*; sic *Hector*, *Nector*, & similia.

Item hæc duo neutrius generis; *Aquor*, *aquoris*; *marmor* *marmoris*.

Sunt & adjectiva quædam; ut *memor*, *mémoris*; & ex eo compositum *immemor*.

Such

Such are also the compounds of *decus* & *corpus*, as *indecor*, *indecoris*; *tricorpor*, *tricorporis*.

But you will quickly by your self find out these things which are noted amongst the Grammarians.

For that age of yours requires every day more and more diligence.

Moreover, you will better remember those things which you have found out by your own labour and diligence.

B. I give you thanks, most kind Master, that you do not only teach me, but also admonish me with so much gentleness.

L. You do well: but in the mean time I would have you remember to acknowledge you have it from God only, whatsoever good thing accrues unto you by my labour.

For we labour in vain in teaching, unless God's blessing attend our labours.

You know that of the Apostle?

Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.

Talia quoque sunt ex *decus* & *corpus* compósita, ut, *indecor*, *indécoris*; *tricorpor*, *tricórpōris*.

Sed hæc apud Grammaticos annotata facîle per te invenies.

Nam ista ætas tuâ majorem indies requirit diligentiam.

Huc accédit, quòd hæc ipsa, quæ tuo labore & diligentia inveneris, firmiore tenebis memoria.

Ago tibi grátias, humanissime Præceptor, quòd me tantâ humanitatè non solum doces, sed étiam admones.

Bene facis: sed interim volo memineris, soli Deo acceptum referre, quicquid boni ex labore meo in te proficiscitur.

Frustra enim docendo laboramus, nisi laboribus nostris divinus favor accesserit.

Nôsti illud Apóstoli?

Neque qui plantat est aliquid, neque qui rigat, sed qui dat incrementum Deus.

Mruly

B. Truly we should be very dull, if we should be ignorant of those things, which you inculcate so often and so diligently upon us.

L. It behoveth you both, to remember and call them to mind so much the more diligently.

But now it is time for you to get your self again to your daily task.

And I in the mean time will mew my self up in my little study.

Col. 35. The Master,  
Oliver.

S. Say in Latine, *A Book.*

O. *Liber.*

P. *Liber*, of what gender is it?

O. Of the masculine.

P. How know you?

O. By the use and custome of well speaking.

P. Shew the use.

O. For as we speak every day we say thus, *Hic liber meus est?* Whose book is this?

Likewise we oftentimes say, *Liber meus*, my book; *liber tuus*, thy book; *bonus liber*, a good book.

P. You have answered well; but who taught you the use of speaking.

85 *Essemus profecto plumbo stupidiore, si ista ignoramus; quæ nobis tam sæpe inculcæ, tamque diligenter.*

90

Tanto diligentius vos oportet tum meminisse, tum recordari.

95

Sed jam tempus est, ut ad quotidianum pensum te referas.

Ego vero interea me abdo in musæolum.

100

Col. 35. Præceptor,  
Olivarius.

Dic Latine, *A Book.*

*Liber.*

*Liber*, cujus generis?

Masculini.

Qui scis?

Ex bene loquendi usu & consuetudine.

Ostende usum.

Nam quotidie loquentes sic dicimus; *Hic liber* cujus est?

10

Dicimus item sæpenuerò, *Liber meus*, *liber tuus*, *bonus liber*, & similia.

15

Bene respondisti; sed quis loquendi usum te docuit?

O. You your self, Master.	20 Tu ipse, Præceptor.
P. Do you know all the use of the Latine tongue then?	Ergone tenes omnem usum linguæ Latine?
O. If I knew it, I would not be a scholar.	Si tenérem, non essem dis- cípulus.
P. What then?	Quid igitur?
O. A Master, perhaps.	Magister, fortasse.
P. Go thy way, I am satisfied with your answer.	Abi, responso tuo conten- tus sum.
O. I am glad of it indeed.	30 Gaudeo sanè.
P. Thank God, who hath gi- ven you wit, and a good understanding.	Age grátias Deo, qui tibi dedit ingénium, & men- tem bonam.
O. I wish I may always ac- knowledge his blessings towards me.	35 Utinam semper agnoscam ejus in me beneficia.
P. I wish that he may give a blessing to your studies. What doth this imply, <i>Oli- ver</i> ?	40 Utinam ille favóre suo tua stúdia prosequátur. Quid hoc sibi vult, <i>Olivari</i> ?
O. That you wish me well.	Quòd mihi bene precáris.
P. Therefore do you remem- ber to wish well to all men from the heart, and especially your school- fellows.	45 Ergo tu quoque memento bene ex animo precári ómnibus, præcipuè verò condiscípulis tuis.
O. I will.	Fáciam.
P. You should have said also, God willing.	Addendum fúerat, Deo ju- vante.
O. I confes, I have forgot.	50 Oblítus sum, fáteor.
Col. 36. The Master, Daniel.	Col. 36. Ludimagister, Daniel.
L. Mind, <i>Daniel</i> , that thou mayst learn to turn La- tine well into English.	Attende, <i>Daniel</i> , ut discas Latina bene Anglicè vér- tere.



D. I do mind, Master.		Attendo, Præceptor.
L. But diligently.		5 At diligenter.
D. Yes very diligently, and with all my heart.		Imò diligentissimè, & ex animo.
L. You do well.		Bene facis.
D. Propound the Latine to me then as you use some- 10 times to do to us.		Propóne igitur mihi La- tina, ut nobis interdum soles.
L. <i>Quid opus est</i>		
D. What is needful		
L. <i>Gallina?</i>		
D. To an hen?	15	
L. <i>Ut</i>		
D. That		
L. <i>Illæ</i>		
D. She		
L. <i>Sit</i>	20	
D. May be		
L. <i>Bona.</i>		
D. Good.		
L. You have construed well.		<i>Rectè vertisti.</i>
Now answer me to every 25 part of this speech word by word.		Nunc ad singulas partes hu- jus orationis responde no- minatim.
D. I will answer as far forth as I shall be able, so that you but go before 30 me.		<i>Respondēbo quoad pōtero ; dummodo mihi præis.</i>
L. <i>Quid.</i>		<i>Quid.</i>
D. It is a Noun.		<i>Est Nomen.</i>
L. <i>Opus.</i>		<i>Opus.</i>
D. A Noun,	35	<i>Nomen.</i>
L. <i>Est.</i>		<i>Est.</i>
D. A Verb.		<i>Verbum.</i>
L. <i>Gallina.</i>		<i>Gallina.</i>
D. A Noun.		<i>Nomen.</i>
L. <i>Ut.</i>	40	<i>Ut.</i>
D. A Conjunction in this place.		<i>Conjunctio hoc in loco.</i>

L. <i>Ille.</i>	<i>Ille.</i>
D. A Pronoun,	Pronomen.
L. <i>Sit.</i>	<i>Sit.</i>
D. A verb.	Verbum.
L. <i>Bona.</i>	45 <i>Bona.</i>
D. A Noun.	Nomen.
L. Come on, let us say again, that you may understand every thing a little more fully.	Agè, dicámus iterum, ut singula paulò ptenius intelligas.
D. What should I answer now?	50 <i>Quid nunc respondébo?</i>
L. Shew me in short the declining of every part, as I use to teach you.	<i>Indica breviter singularum partium declinátum, ut vos docére sóleo.</i>
D. Go before me then, as you have begun.	55 <i>Præito igitur, ut cœpisti.</i>
L. <i>Quid.</i>	<i>Quid.</i>
D. <i>Quid, cujus,</i> an irregular noun substantive.	<i>Quid, cujus, nomen substantivum anómalum.</i>
L. <i>Opus.</i>	60 <i>Opus.</i>
D. <i>Hoc opus, óperis, ut onus, oneris.</i>	<i>Hoc opus, óperis, ut hoc onus óneris.</i>
L. You are mistaken, Daniel.	<i>Erráleris, Daniel.</i>
D. Why so?	<i>Quid itá?</i>
L. Because <i>opus</i> is an adjective here.	65 <i>Quia opus hic est adjectivum.</i>
D. What, an adjective! How is it declined?	<i>Eho, adjectivum? Quòmodo declinátur?</i>
L. It is undeclined.	<i>Est indeclinábile.</i>
D. Wo is me, poor boy! I never heard that.	70 <i>Me míserum! nunquam istud audiveram.</i>
L. You should have said with- all, that I know on, or as far as I can remember.	<i>Addendum fuit, quod sciam, vel quod meminerim.</i>
D. Why so?	75 <i>Quámobrem?</i>
L. Because perhaps you had heard, but not well remembered it.	<i>Quia fortasse audieras, sed memineras malè.</i>

- D. It may be so: but go on 80 *Fieri potest: sed perge*  
(I pray you) in teaching  
me: What doth that  
noun signifie in Eng-  
lish?
- L. It is not used to be construed 85 *Non solet Anglicè verti,*  
in English, unless it be  
joyned with the verb  
*sum, es.*
- D. Give me an example. *Da exemplum.*
- L. You have every day an ex- 90 *Quotidie in ore habes ex-*  
ample in your mouth. *emplum.*
- D. Now I do not remember *Nunc mihi non occurrit.*  
one.
- L. Do you not use to say and to 95 *Nunc soles dicere & audi-*  
hear of your School-fel-  
lows, *Opus est mihi charta,*  
*atramento, pecunia, & simi-*  
*lia? I have need of pa-*  
*per, ink, money, and the*  
*like?*
- D. I confess, I often say it, 100 *Sæpe dico, fateor, & sæpe*  
and often hear it, but I  
heed it little. *audio, sed parùm adverto.*
- L. Now heed it then, and get 105 *Nunc igitur adverte, &*  
it by heart. *Opus est mihi*  
*pecunia ad libros emendos,*  
*I have need of money*  
*to buy books; or thus,*  
*I want money, or I*  
*have to do with.*
- D. Give me also another ex- 110 *Da item aliud exemplum,*  
ample, I pray you. *quæso.*
- L. *Opus est tibi vergis, ut tua*  
*expellatur pigritia. You*  
*have need of rods, that* 115 *Opus est tibi virgis, ut tua ex-*  
*pellatur pigritia.*
- your sloth may be dri-*  
*ven away, or to take*  
*idleness off you.*

- D. Truly. Master, I confess it : 120 *Fâteor equidem, Præceptor :*  
 but ( I hope ) God will  
 be merciful to me. *sed Deus ( ut spero ) mei*  
*miserêbitur.*
- L. God have mercy upon all  
 that devoutly call upon  
 him. But concerning the 125 *Omnium miseretur Deus*  
 noun *opus* we have spok-  
 en enough, so far as be-  
 longs to you. I return to  
 the rest. *qui p̄e illum invocant.*  
*Sed de nóm̄ine opus jam*  
*satis multa, quod ad vos*  
*attinet. Ad cætera rédeo.*
- D. *Sum, es, esse*, an irregular 130 *Sum, es, esse, verbum anô-*  
 verb. *malum.*
- L. *Gallina.* *Gallina.*
- D. *Gallina, gallinae*, like *mensa,*  
*mensa.* *Gallina, gallina, ut mensa,*  
*mensa.*
- L. *Ut.* 135 *Ut.*
- D. It is not declined, because  
 it is a conjunction, in  
 English, *That, to the end*  
*that, for that.* *Non declinatur, quia est*  
*conjunctio. Anglicè,*  
*That.*
- L. *Illa.* 140 *Illa.*
- D. *Ille* the masculine gender.  
*Illa*, the fœminine.  
*Illud*, the neuter. *Ille generis masculini.*  
*Illa, fœminini.*  
*Illud, neutrius.*
- L. Decline it in the fœminine  
 gender. *Declina in fœminino.*
- D. *Illa, illius, illi, &c.* 145 *Illa, illius, illi.*
- L. *Sit.* *Sit.*
- D. It was spoken of before.  
*Jam dictum est.*
- L. *Bona.* *Bona.*
- D. *Bonus*, the masculine gender. 150 *Bonus, generis masculini.*  
*Bona*, the fœminine.  
*Bonum*, the neuter.  
 A noun adjective. *Bona, fœminini.*  
*Bonum, neutrius.*  
*Nomen'adjectivum.*
- L. Compare it with the ex-  
 ample. *Confer ad exemplum.*
- D. *Iustus, iusta, iustum.* *Bonus,*  
*bona, bonum.* 155 *Iustus, iusta, iustum. Bonus,*  
*bona, bonum.*
- L. Now ask one another, that  
*Nunc mutuo vos inter-*  
*ye*



ye may please all more  
fully:

Col. 37. *Blunderius,*  
*The Usher.*

- B. Master.  
H. What would you have :  
B. May I go home ?  
H. Why before the time ?  
B. My father bad that I should  
go to him now.  
H. What needs he your help ?  
B. He will send me to our  
Countrey-house.  
H. Why so ?  
B. To fetch grapes, and to do  
an errand to our Bay-  
list all under one.  
H. What if you deceive me ?  
B. I will bring a Certificate, as  
I use to do.  
H. When will you come back  
again ?  
B. At one a clock, I hope.  
H. How can you come again so  
quickly ?  
B. Our Countrey-house is not  
far from hence.  
H. Go in God's name,

Col. 38. D. H.

- D. Master, doth it please you  
to hear my excuse ?  
H. When was you away ?  
D. Yesterday.  
H. At what a clock ?  
D. At one.  
H. What was the reason ?

rogâte, ut plenius omnia  
tractetis.

Col. 37. *Blunderius, Hy-*  
*podasculus.*

- Præceptor.  
Quid vis ?  
Licetne mihi ire domum ?  
Cur ante horam ?  
5 Pater iussit, ut nunc adirem.

Quid egit operâ tuâ ?  
Vult me in villam mittere.

10 Quid eô ?  
Petitum uvas, & eâdem ope-  
râ nuntiâtum aliquid villi-  
co nostro.

Quid si fallis ?  
15 Adferam testimônium, ut  
sôleo.

Quando redibis ?

Horâ primâ, ut spero.

20 Quî tam citò ?

Villa nostra non longè hînc  
est.

Ita sanè !

Col. 38. D. H.

Præceptor, placetne audire  
excusatiônem meam ?

Quando absuisti ?

Hesterno die.

5 Quotâ horâ ?

Primâ.

Quæ fuit causâ ?

D. I was sent for.

H. By whom?

D. By my father.

H. Who brought you word?

D. Our man.

H. Why did he not come to me?

D. Because he said he was in great haste.

H. Have you any witnesses?

D. Here they are, Master.

H. Get you gone, and sit in your place; I will examine them in the mean time.

Col. 39. *The Usher,*  
*Michael.*

H. Why came you no sooner?

M. I tarried for my brother.

H. Where is he?

M. He tarried behind in the market.

H. Why did you not bring him along hither?

M. He had a mind to buy some ink.

H. Nay pearsor apples rather, or some other fruit.

M. I know not, yet he said so.

H. Seeing you are brethren, why have you not ink at home in a bottle betwixt you?

M. My brother will be halber

Accersitus fui.

A quo?

10 A patre.

Quis tibi nunciavit?

Famulus noster.

Cur me non audivit.

15 Quia dicebat se urgere festinatione.

Sunte tibi testes?

Adsunt, Præceptor.

20 Abi, sede in loco tuo; ego interim eos interrogabo.

Col. 39. *Hypodidasculus,*  
*Michael.*

Cur non venisti citius.

Expectabam fratrem.

Ubi est?

Restitit in foro.

5 Cur cum non adduxisti?

Volébat émere atramentum.

10 Imò pyra, mala, aut aliquid è cæteris fructibus.

Nescio, tamen illud dicebat.

15 Cùm sitis fratres, cur non habétis domi commune atramentum in ambulla?

Frater nihil vult habere  
with

- with me in nothing. 20 *commune mecum.*  
H. Will he then have all to *Vult igitur omnia sibi pro-*  
himself in every thing? *pria?*  
M. It is just so. *Illud est.*  
H. Put me in mind when he *Admone me cum venerit:*  
comes: I will teach him 25 *ego illum docebo quid sit*  
what it is to be a brother. *fraternitas.*  
M. Master, I will do it. *Faciam, Præceptor.*  
H. Go your way into your *Abi in locum tuum.*  
place. 30

Col. 40. D. O.

Col. 40. D. O.

- D. May I be away at two a *Licetne abesse hora secun-*  
clock? *dâ?*  
O. What business have you? *Quid habes negotii?*  
D. My father stands in need *Pater eget opera mea.*  
of my help. 5  
O. In what matter?  
D. That I may write something *Quâ in re?*  
for him. *Ut sibi aliquid scribam.*  
O. But in the mean time you *Sed interim non reddes quæ*  
will not say what are ap- 10 *præscripta sunt vobis.*  
pointed you.  
D. I have got them perfectly *Jam edidici.*  
already.  
O. It is well done. *O factum bene.*  
D. Doth it please you to hear 15 *Placétne tibi audire me?*  
me?  
O. I will hear you to morrow, *Cras audiam, quum licebit*  
when I have leisure. *per otium.*  
D. Do you give me leave then 20 *Permittisne igitur ut absim,*  
to be away, Master? *Præceptor?*  
O. Well, I give you leave, but *Agè, permitto, sed ita ut*  
so that you bring me *crastino die scriptum ase-*  
to morrow a Certificate *ras testimonium.*  
written. 25

D. I always bring one either  
under my fathers hand  
or our mans in my fa-  
thers name.

O. Your father takes a good<sup>30</sup>  
course.

For there are many that  
feed me with lies.

Now go your way, and  
commend me to your<sup>35</sup>  
father.

D. I will do it, Master.

Col. 41. The Master,  
Caperonus.

M. Ho, Caperonus.

C. Anon, Master.

M. What ailes your brother to  
weep?

C. He is sick:

M. How do you know?

C. It is evident enough.

M. By what sign?

C. Because he hath vomited.

M. Where is he sick?

C. In his head and stomach, as  
he saith.

M. Why doth he not get him  
home again?

C. He durst not.

M. And durst not you put me  
in mind of it?

Well, do you your self go  
along with him quite  
home, and be sure to  
tell his mother how he  
doth. (ter?

Make haste; why do you lo-

Ego semper tibi adfero aut  
à patre scriptum, aut à  
nostro famulo patris nó-  
mine.

Responde facit pater.

Sunt enim multi qui me pa-  
scunt mendaciis.

Nunc abi, & patri dic salu-  
tem verbis meis.

Faciam, Præceptor.

Col. 41. Magister,  
Caperonus.

Heus, Caperone.

Aem, Præceptor.

Quid flet frater tuus?

5 Aegrôtat.

Qui scis?

Satis apparet.

Quo signo?

Quia vomuit.

10 Quid sibi dolet?

Caput & stomachus, ut di-  
cit.

Cur non recipit se domum?

15 Non ausus est.

Tu verò non audébas me  
admonére?

Agè, duc illum tu ipse domum,  
usq; & matri narra dili-  
genter ut ille se habeat.

20 Próspera; quid cessas?

Lead



Lead him softly along:

C. I will lead him, Master.

*Duc eum lento gradu.*

25 Ducam, Præceptor.

Col. 42. *The Usher,*  
*Tiliacus.*

col. 42. *Hypodidáscalus,*  
*Tiliacus.*

H. Ho, *Tiliacus*, follow me  
into my chamber; I  
have something to say  
to you, bewixt you and  
me.

*Heus, Tiliáce, sequere me in*  
*cubiculum; est quod ego te*  
*seorsum.*

T. I am here, Master.

5 Adsum, Præceptor.

H. Will you never come in  
due time to school?

Nunquámne matúre in  
scholam vénies?

T. I cannot come any sooner.

Non possum veníre citiús.

H. You alway say so: what  
hinders you?

10 Semper istud dicis: quid  
impedit?

T. There is no body at our  
house to awake me.

Nemo est domi nostræ qui  
me expergefíciat.

H. No body?

Nemo?

T. No body at all.

15 *Proxus nemo.*

H. Have you not a maid?

Non habétis ancillam?

T. We have one indeed, but  
she doth not heed to call  
me up.

Habémus quidém, sed non  
curat me excitáre.

H. Nay you (I think) do not  
heed to rise. Do not I  
say true? why do you not  
speak? answer me some-  
thing without any more  
ado?

20 Imò tu (ut opínor) non cu-  
ras súrgere. Nonne ve-  
rum dico? quid taces?  
responde nunc tandem á-  
liquid.

T. Wo is me poor boy! what  
shall I do?

25 Me miserum! quid agam?

H. You have no cause to be  
afraid; confess the truth.

Nihil est quod vereáre; fa-  
tère verum.

T. What if I shall confess?

30 Quid si confessus ero?

H. I will pardon you, believe  
me.

Ego tibi ignoscam, crede  
mihi.

Alas!

T. Alas ! I am ashamed.

H. Be not ashamed to confess  
the truth I pray you,  
otherwise you shall be  
whipt.

Will you not speak ?

Ho monitor, go to his  
mother to see, and en-  
quire.

T. I beseech you do not send,  
Master ; I will tell you all  
the matter, I will conceal  
nothing.

H. Well, be of good cheer.

T. Truly it is so as you said.

H. That is not enough, I will  
hear every thing seve-  
rally.

Tell me plainly how the  
matter is.

T. When the maid comes to  
call me up, first I make  
no answer, as if I was  
asleep in good earnest ;  
and then if she press  
more upon me, I lift  
up my head with much  
ado, I sit in my bed, I  
throw my doublet a-  
bout my shoulders, as  
if I were to get up pre-  
sently.

H. How finely you tell the  
story ! As God love  
me, I now love you  
more then ever I did.  
Go on.

T. As soon as ever the wench

Ah ! pudet.

Nè pudeat verum fatèri,  
quæso, alioqui vapulá-  
bis.

Pergin' tacere ?

Heus observátor, vise ad  
mârem ejus, & roga.

Nè mittas, oro, Præceptor ;  
dicam tibi rem omnem,  
nihil reticébo.

Agè, esto, ánimo bono.

Sic est profectò ut dixisti.

Non satis istud est, volo au-  
dire sigillátim ómnia.

Narro mihi planè quómodo  
res sese hábeat.

Cùm venit ancilla me exci-  
tátum, primùm nihil re-  
spondeo, quasi serio dor-  
miam ; deinde si magis  
urgeat, attollo agrè caput,  
sédeo in lecto, thorácem  
injicio húmeris, quasi statim  
surrecturus.

Quàm pulchrè narras ! Ità  
me Deus amet, nunc te  
magis amo quàm un-  
quam feci. Perge.

Quàm primùm egressa est  
is

- is gone out of the chamber, then do I lean back my head upon my pillow, and let down my foot. 75
- H. I, do you fall asleep again?  
T. Truly I shall sleep again well and quietly. 80
- H. How long?  
T. Till the maid come the second time.
- H. When she comes again what says she to you? 85  
T. She calls out, she whoops and hollows, and talks fiercely.
- H. What words uses she?  
T. **D** you knabe ( quoth she ) when will you be in the school? I will tell your Master, that he may whip you soundly; you will never get up unless you be called up twice or thrice. 90 95
- H. Do you promise in good earnest, that you will do your duty hereafter? 100  
T. If I ever do amiss again, I desire no favour, but that I may be openly whipt, and that very smartly. 105
- H. You promise fairly indeed; but how will you perform your promise?  
T. By Gods help. (him s.  
H. **H**ow will you move 110  
T. By faith and dayly prayers.
- ancilla cubiculo tum ego  
*reclino caput in pulvinum,*  
*ac demitto pedes.*
- Etiâ mne redormis?  
Ego verò redormio bene placidè que.  
Quamdiu?  
Donec ancilla secundo veniat.  
Quum redit, quid tibi dicit?  
Exclamat, vociferatur intonat.
- Quibus utitur verbi s?  
*Hem nebulo ( inquit ) quando eris in scholâ ? Ego dicam Præceptori tuo, ut tu bene verberet ; tu nunquam vis surgere nisi bis aut ter excitatus fueris.*
- Bonâ fide promittis, facturum te posthac officium?  
Si unquam recidero, causam non dico, quin palam cedam virgis, idque acerbiſſimè.
- Benè quidem promittis; sed quomodo præstabis promissa?  
Adjuvante Dômino Deo.  
Quâ ratione flectes illum?  
Fide & assidujs præcibus.
- Other

- H. Otherwise you can obtain nothing.
- T. I verily believe it.
- H. It is not enough to believe it, unless you have a care to effect it diligently.
- T. I will have a care to my ability, and will think upon that only thing day and night.
- H. You say very well, so you but go on to bear it in mind.
- T. How can I forget it? The Preachers do never cease to put us in mind of that; and you almost every day exhort us to it: and you do well, Master, because we are all very negligent, but I the most of all.
- H. Endeavour then, that you the first of all change those manners, and remember especially to be always true spoken.
- T. God grant that I may never lie.
- H. O how happy should you be!
- T. I shall be happy enough for the present, if you will but acquit me:
- H. I will do what I have promised you; but on that condition, that you remember your promise, and perform it in very
- Alioqui nil possis obtinere.
- Credo equidem.
- Non satis est credere, nisi cures efficere diligenter.
- Curabo pro viribus, ac dies noctesque id unum meditabor.
- Optimè loqueris, dum tamen memor esse pergas.
- Quomodo possum oblivisci? Nunquam desinunt istud monere concionatores; tu verò serè quotidie ad id nos hortaris: & bene facis, Præceptor, quia omnes sumus valdè negligentes, sed ego primus omnium.
- Da igitur operam, ut tu omnium primus mores istos mutes, as memento præcipuè semper verax esse.
- Faxit Deus ut nunquam mentiar.
- O quàm felix esses!
- Satis in præsentia fælix ero, si tantum me absolveris.
- Faciám quod tibi sum pollicitus; sed eâ lege, ut promissi tui memineris, & re ipsâ præstes, quem-



- deed, as you have now undertaken to me.
- T. What remains then that I may not away free?
- H. Yes something is behind, 155 tarry and hear just now.
- T. As long as you will, master.
- H. Among other things, you must shake off that slothfulness, which is wont to hold you in bed. 160
- For it doth not become a boy that minds his book, to be sleepy and sluggish, but cheerful and awake, as you see some of your school-fellows.
- Do you not remember the 170 divine precept of the Apostle Peter?
- T. What is that?
- H. Be ye sober (saith he) and watch. 175
- T. O how oft have I heard it! but (alas!) I never made use of it.
- H. See that you make diligent use of it hereafter: and not of that only, but also of those other precepts of good living which you have heard so often. 180
- Which if you shall carefully do, you shall first take a good course for your self, you shall be 185
- admodum nunc mihi rece-  
cepisti.
- Quid igitur restat quo minus abeam liber?
- Imò aliud restat, mane & audi etiam nunc.
- Quamdiu voles, Præceptor.
- Inter cætera, excùtias oportet istam pigritiam, quæ te in lecto detinere solet.
- Non enim decet studiosum adolescentem somniculosum & inertem esse, sed alacrem & expectectum, cuiusmodi vides aliquos ex condiscipulis.
- Non tenes memoriâ divinum Petri Apóstoli præceptum?
- Quid illud est?
- Sóbrii (inquit) estóte & vigiláte.
- O quóties audieram! sed (proh dolor!) nunquam usurpávi.
- Fac ut studiósè usurpes in pósterum: neque illud solum, sed etiam cætera bene videndi præcepta quæ tóties audivisti.
- Quod quidem si diligenter feceris, tibi imprimis bene cónsules, jucundus eris parentibus, & ple-

pleasing to your parents, 190  
and me, and your school-  
fellows ; and last of all,  
( that which is the  
main matter ) you shall  
be dear to God, who will 195  
more promote your stu-  
dies every day to the  
glory of his name.

T. O what great benefit do I  
feel by this your admo- 200  
nition !

H. I am exceedingly glad, both  
for yours and your  
school-fellows sake.

T. What if you tell them of 205  
my repentance ?

H. I will tell them indeed  
with the first opportu-  
nity ; that they may  
learn by your example, 210  
that there is nothing  
more acceptable to God  
then to acknowledge  
ones fault, and become  
a new man. 215

Farewel child, and be pre-  
sent at three a clock in  
the school.

T. I gibe you very great  
thanks, most loving Ma- 220  
ster.

mihi, & condiscipulis tu-  
is ; denique ( *id quod est  
præcipuum* ) charus eris  
Deo, qui studia tua in  
gloriam sui nominis ma-  
gis indies promovébit.

O quantum fructum sentio  
ex istâ admonitione tuâ !

Vehementer sanè gaudeo, &  
tuâ & condiscipulorum  
causâ.

Quid si narres illis meam  
poenitentiam ?

Ego verò narrâbo, primo  
quoque tempore ; ut exem-  
plo tuo dicant, nihil esse 210  
acceptius Deo quàm cul-  
pam agnoscere, & ad fru-  
gem bonam redire.

Vale, fili, & adesto horâ  
tertiâ in auditório.

Ago tibi gratias ingentes ;  
âmantissime Præceptor.

*The Fourth Book of  
School-Collo-  
quies.*

*Containing somewhat graver  
matters, especially in man-  
ners and Christian doctrine.*

Col. 1. Frysius, Samuel.

F. I Pray thee, Samuel, lend  
me thy help a little.

S. What is the matter?

F. I know not what is fal-  
len into my eye, which  
troubles me very much.

S. Into whether eye is it fal-  
len?

F. Into my right.

S. Would you have me look  
into it?

F. Look into it, I beseech you.

S. Open it as much as you can,  
and hold it that it do  
not stir.

F. I cannot hold it from  
tinkling.

S. Stay, I will hold it my self  
with my left hand.

F. Do you see any thing?

S. I see some little thing.

F. I pray you, take it out, if  
you can.

*Colloquiorum Schola-  
sticorum Liber  
Quartus.*

*Paulò graviōra continens;  
præsertim in mōribus &  
Christianâ doctrinâ,*

col. 1. Frysius, Samuel.

O Bsecro te, Samuel, dā  
mihī ōperam paulisper.

Quid istud est?

Nescio quid incidit mihī in  
ōcūlum, quod me habet  
valdè malè.

In utrum ōcūlum incidit?

In dextrum.

Vis inspiciam?

Inspice, amābo te.

Aperi quantum potes, ad  
tene immobilem.

15 Non queo à nictu continēre.

Mane, ēgomet tenēbo sin-  
istrā manu.

20 Ecquid vides?

Video aliquid minūtum.

Exime, quæso, si potes.

S. But I have taken it out already.

F. O well done ! what is this ?

S. See you your self.

F. It is a bit of dust.

S. And indeed so very little, that it can scarce be seen.

F. See how much smart such a little thing causeth to the eyes.

S. Truly it is no wonder.

For none of the outward members is said to be more tender then the eye.

Thereupōn also it cometh to pass, that we find nothing to be more dear to us.

F. This God approveth, when speaking of his love towards us in *Zachary, 2. Chap.* he saith thus, *He that toucheth you, toucheth the apple of mine eye.*

S. O the unmeasurable goodness of God, who loveth us so dearly !

F. Is not my eye red ?

S. A very little, because indeed you have rubb'd it.

F. Do you not think it pains me still ?

S. What should I but think it, who have so often had experience of such a trouble ?

Quin jam exēmi.

O factum bene ! quid est ?

Cerne tu ipse.

Est mica pūlveris.

Et quidem usque adeo pusilla, ut vix cerni possit.

Vide quantum doloris adferat oculis res tam exigua.

Haud mirum quidem.

Nullum enim ē membrīs exterioribus oculo tenerius esse dicitur.

Inde etiam fit, ut experiāmur nihil esse nobis charius.

Hoc Deus approbat, quum de suā in nobis charitate loquens apud *Zachariam; 2. Chap.* sic ait, *Qui vos tangit, tangit pupillam oculi mei.*

O immensam Dei bonitatem, qui tantopere charos habet !

Nonne mihi rubet oculus ?

Aliquantum, nempe quia fricuiisti.

Credin' tu mihi adhuc dolere ?

Quidni credam, qui toties talem molestiam sum expertus ?



F. Experience is the mistress of things.

S. So it is commonly said.

F. What fee shall I give that Doctor for his pains?

S. As much as we bargained for.

F. The conclusion is short, therefore, Nothing.

But nevertheless, I thank you; and I wish I might have an occasion to requite you.

S. But rather God forbid.

F. You did well to correct me; I spake unadvisedly, and without any guile.

S. So I took it; but in the mean time we may jest, especially to exercise our selves in the Latine tongue.

F. The Lord God grant that all our studies may be referred to his glory.

S. I wish he may grant it.

Col. 2. Alexander,  
Charles.

A. Here, I restore you what was lent me, and give you very great thanks.

C. You have no cause to thank me; but have you made sufficient use of it?

Experientia est rerum magistra.

Ita vulgò dicitur.

Quid pretii dabo isti medico pro labore?

Quantum pacti sumus.

Brevis est conclusio, ergò, Nihil.

Sed tamen habeo tibi gratiam; atque utinam detur referendi locus.

Quin potius avertat Deus. Bene correxisti; dixeram imprudenter, ac sine dolo.

Sic accepi; sed interim joculari licet, præsertim ut in Latinâ linguâ nos exercemus.

Faxit Dóminus Deus, ut ómnia studia nostra ad glóriam ipsius referantur. Faxit, precor.

col. 2. Alexander,  
Carolus.

Ecce, reddo tibi commodatum; & gratias ago maximas.

Non est quòd agas; sed tu satísne usus eras?

A. You have granted me the use of it long enough, such is your courtesie.

C. I pray you, make no spare of my things, as oft as you shall have need.

A. I will make no spare, seeing you command me so.

C. You shall do me a courtesie.

A. I thank you heartily; and do you make use of my things, if any need shall be.

C. You need not wish me; I am bold enough of my self.

A. Nay rather too bashful.

C. Be it so, yet you shall find it sometimes or other.

A. So I could wish: farewell heartily.

C. The Lord God preserve you.

Col. 3. *Claudius,  
Quintinus.*

C. Why ought we diligently to hear the Gospel?

Q. That we may learn to worship God according to his will.

C. Do you answer nothing else?

Q. What should I answer; for I know nothing besides.

*Satis diu usum concessisti,  
quæ tua est humanitas.*

10 *Quoties opus erit, quæso, nã  
parcas rebus meis.*

*Non parcã, quando itã  
jubes.*

15 *Pergratũ mihi feceris.*

*Gratiam habeo mãmãm;  
tu verò nostris ãtere, si  
quõ usus fuerit.*

20 *Non est quòd moneas; satis  
meã sponte sum impudens.*

*Imò verecundus nimis!*

25 *Esto; aliquando tamen  
senties.*

*Itã velim: bene vale.*

*Te servet Dominus.*

30

Col. 3. *Claudius.  
Quintinus.*

*Cur diligenter audire de-  
bẽmus Evangẽliũ?*

*Ut discãmus Deum cõlere  
ex voluntãte ejus.*

5 *Nihil aliud respondes?*

*Quid respondẽrem? Nihil  
enim scio prãterea.*

C. And not also that we should <sup>10</sup> *Nonne etiam ut sobriè & libe soberly and justly?* *justè vivamus?*

Q. I pray you make plain unto me these two adverbs. Declára mihi illa duo adverbia, quæso.

C. Soberly, that is, continently; <sup>15</sup> *Sobriè, i. e. continenter; Justè, i. e. in iusticia, nempe, ut suum cuique tribuamus.*

So it comes to pass, that <sup>20</sup> *Ità fit, ut sobriè ad vitam berly pertains to the private life of every man; and justly to the charity which we owe to our neighbour.*

Q. But hear me, my *Claudius*, <sup>25</sup> *Sed audi, mi claudi, nonne cultus Dei omnia illa complectitur?* doth not the worship of God contain all those things?

C. You are in the right, *Quintine*; but I would try <sup>30</sup> *Probè sentis, Quintini; sed vólui experiri, an responsionem tuam rectè intelligeres.* whether you understood your answer rightly.

Q. You have done well: <sup>35</sup> *Bene fecisti: Nam de sincero verbi divini intellectu nihil nimis dici potest.* for nothing can be said too much containing the pure understanding of God's Word.

And concerning this matter <sup>40</sup> *Et de hac re quidem tecum plúribus verbis libenter ágerem. Sed nos hora ipsa admonet ut discedamus.* indeed I would willingly have talked with you more at large. But the time it self puts us in mind to depart. <sup>45</sup>

Col. 4. The Monitor,  
Baptista.

- O. Your brother is always either prating, or playing the fool, or provoking some body in the Sermon; whence it comes to pass, that he is oftentimes set down, and then whipt.
- B. What would you have me to do?
- O. Why do you not oft-times admonish him?
- B. I never give over admonishing him.
- O. Go on, I pray you.
- B. You have no cause to pray me; I will never give over, till (God willing) he reform himself somewhat.
- O. So you shall make use of Cato's precept, when you admonish one; you know the rest.
- B. But I pray you, good Nicholas, as oft as you set him down, let me know it.
- O. There would never be an end, his name is so often in my bells.
- B. At least, let me know once, as soon as he shall make a fault; then I will tell my fa-

Col. 4. Observator,  
Baptista.

- Frater tuus semper in concione aut garrit, aut ineptit, aut aliquem incitat; ex quo fit, ut saepe notandus sit, deinde vâpuler.
- Quid vis faciam?
- Cur non saepe mones?
- Nunquam desisto monere.
- Perge precor.
- Nihil est quod me preceris; nunquam cessabo, donec (volente Deo) aliquâ ex parte se corrâxerit.
- Sic usurpâbis Catonis præceptum, Quando mones aliquem; noster cætera.
- Sed oro te, mi Nicholas, ut quoties eum notâveris, id mihi venientes.
- Nunquam finis esset, adeo frequens est nomen ejus in meis commentariolis.
- Saltem, fac me semel certior, quum primum commiserit quo sit accusandus, tum ego patri dicam, ther,



ther, whose words 35  
he fears more then  
blows.

O. That is no small sign of a  
good disposition.

B. So I hope indeed. Will you 40  
do then what I intreat  
you to do?

O. I will do it indeed, with a  
very good will.

Col. 5. Castrensis,  
Richard.

C. What talk had you with  
the Master even now?

R. If you desire to know, ask  
him.

C. Why do you conceal it  
from me?

R. That you may not blab it  
abroad.

C. (Believe me) I do not ask  
you therefore, that I 10  
may disclose it: for  
what good should I  
get by that?

R. Why then do you ask so  
greedily?

C. That I may rejoyce silently  
with my self, if you shall  
hear any good.

R. Do you come so prohib-  
ed, that you may ex- 20  
tort from me that which  
is committed to me alone,  
and that by the Master?

cajus verba magis timet  
quàm verbera.

Istud nam est parvum argu-  
mentum boni indolis.

Ita spero quidem. Facies  
igitur quod rogo?

Ego verò, atque libens.

Col. 5. Castrensis,  
Richardus.

Quid consilii tractabas modò  
cum præceptore.

Si scire cupis, illum percon-  
tate.

Cur me celas?

Ut ne palàm facias.

Non idèò (crede mihi) te  
rogo ut id præferam: quid  
enim proficerem?

Quàmobrem igitur tam cú-  
pidè rogas?

Nimirum ut mecum tãcitus  
gaudeam, si quid boni  
audieris.

Itane paratus advenis, ut à  
me extorqueas quod mihi  
uni, idque à Præceptore,  
créditum est?

- C.** What you shall say to me, '25 *Quod mihi dixeris, sicut*  
suppose it spoken to a  
deaf and dumb man. *& muto dictum puta.*
- R.** Shall I trust you with  
my back side? *Egone tergum meum in fidem*  
*tuam committam?*
- C.** Truly you may do it, and 30 *Id profectò potes, & quidem*  
without any danger. *sine periculo.*
- R.** You can never speak so  
handsomely as to per-  
swade me of it. *Nunquam dices sat com-*  
*modè, ut istud mihi per-*  
*suadeas.*
- C.** I will give you my 35 *Dabo fidem me taciturnum.*  
word I will hold my  
tongue.
- R.** Though you swear deeply  
three or four times, I will  
not disclose it. *Etiamsi ter quaterve san-*  
*ctissime juraveris, non*  
*prodam.*  
And therefore do you give  
over asking. *Proinde tu desisto percontra-*  
*ri.*
- C.** How now? where is that  
friendship of ours? *Hem, ubi est illa nostra a-*  
*micitia?*
- R.** Do you not know the say- 45 *Nescis illud dictum Sapien-*  
ing of the wise man,  
Tell no body what  
you would have kept  
secret? *tis, Quod tacitum esse ve-*  
*lis, nemini dixeris?*
- C.** I have heard it sometimes: 50 *Audiui aliquòties: sed quod*  
but that which is told  
to a friend, is told to no  
body: for a friend is as  
it were another self. *amico dictum sit, nemini*  
*dictum videtur: Est enim*  
*amicus quasi alter idem.*
- R.** He will say the same things 55 *Eadem tibi dicet, qui scire*  
to you, that would know  
of you; and so also ano-  
ther, that would know  
of him; and so it will  
come to every body's 60  
ear.  
And therefore if you  
would have me be your  
*Itaque si me tibi post-*  
*hac vis amicum esse,*  
*friend*

friend hereafter, give me  
a discharge.

65

C. I am no Commander, to  
give you a discharge.

B. Do you go on to trouble  
me?

C. I had rather go away, then  
be troublesome to you.

Col. 6. D. N.

D. When will you go home?

N. I know not, when it shall  
please God: For that  
depends upon his will,  
not mine.

D. What if your father send  
for you?

N. Then I shall understand  
that God will have it so,  
& therefore I will obey. 10

D. But what if the will of God  
be one, and the will of  
thy father another?

N. It is not for me to dispute  
about this; but I am con- 15  
fident my father will not  
send for me without there  
be cause.

D. And I think no otherwise  
too; but I had a mind 20  
to talk with you all this  
while.

N. I am glad this talk of ours  
hath not been idle.

D. I could wish such like dis- 25  
courses were more com-  
mon in schools.

N. They will then be so,

*me missum facito.*

*Non sum Imperator, ut te  
missum faciam.*

*Pergin' molestus esse?*

*Abire malim quam tibi mo-  
lestiam exhibere.*

Col. 6. D. N.

*Quando vis adire domum?*

*Nescio, ubi Deo visum fue-  
rit: Id enim pendet ex  
voluntate ejus, non mea.*

*Quid si te accersat pater?*

*Tunc intelligam Deum sic  
velle, ideoque parebo.*

*Quid si alia fuerit Dei, alia  
patris tui voluntas?*

*De hoc meum non est dis-  
putare; sed, ut confido,  
pater non temere me ac-  
cerset.*

*Ego quoque non aliter sen-  
tio; sed volui tantisper  
tecum fabulari.*

*Gaudeo hunc nostrum ser-  
monem non fuisse fabu-  
lolum.*

*Utinam in scholis frequen-  
tiores essent sermones e-  
jusmodi.*

*Tum erunt, cum Deus  
When*

when God shall endue  
childrens minds with his 30  
fear.

D. Therefore let us beseech  
him, that that may short-  
ly come to pass.

Col. 7. Antony,  
Jeremy.

A. With what money did you  
buy that book?

H. With what do you think  
except my own?

A. I wonder whence you had  
it.

H. Why do you wonder? Am  
I bound to make you  
an account?

A. Do I exact it?

H. You seem to exact it.

A. I do not exact it, I say; but  
we use to talk thus  
friendly and freely a-  
mongst our selves, that we 15  
may always learn some-  
thing in Latine.

H. I confess the thing will  
do us a great deal of  
good towards speaking 20  
Latine.

But there is no man so  
mild, but will be an-  
gry sometimes.

A. It is as you say; but boys 25  
anger is short.

H. But for that which you  
askt me about money, I  
received it of my father.

ipse puerorum animos ti-  
more sui affecerit.

Ergo precemur eum, ut id  
brevi contingat.

Col. 7. Antonius,  
Hieremias.

Quâ pecuniâ emisti librum  
istum?

Quâ sentes nisi meâ?

5 Miror unde habueris.

Quid miraris? An tibi de-  
beo reddere rationem?

10 Egone exigo?

Videris exigere.

Non exigo, inquam; sed sic  
solemus inter nos famili-  
ariter & liberè fabulâri,  
15 ut Latine semper condi-  
scamus aliquid.

Ea res, fateor, plurimum  
confert nobis ad Latine  
loquendi facultatem.

Sed nomen est tam lenis, quin  
interdum subirascatur.

25 Est ut dicis; sed est brevis  
puerorum ira.

Quod autem de pecuniâ ro-  
gabas, eam a patre acce-  
peram.

When



- A. When came he ? 30 Quando vénerat ?  
H. About eight days ago. *Abbie octo dies.*  
A. I wonder I did not see him. *Miror quòd eum. non viderim.*  
H. You have no reason to wonder. *Non est quòd miréris.*  
A. Why so ? 35 Quid itá.  
H. Because he scarce tarried here an hour and an half. *Quia vix sesquihóram hic morátus est.*  
For when he had lighted from his Horse, and spoken to me a little ; 40 *Quum enim de equo descendisset, méque paucis esset alloquutes ; Ascendámus, inquit, in tuum cubiculum, ut tecum liberius cólloquar ;*  
Let us go up (quoth he) into your chamber, that I may talk more freely to you. 45  
A. But before you tell me other matters, I would know what his so sudden coming means.  
H. He heard upon a certain false report ( as it fell out ) that I was sick. 50 *Falso quodam rumóre (ut fit) audierat me ægrotum esse.*  
A. What did he, when he found you well beyond his expectation ? *Quid ille, càm præter spem te valentem invénit ?*  
H. He was extraordinarily glad. 55 *Mirificè affectus est gaudio.*  
A. Who makes any doubt of that ? *Quis dúbitat ?*  
H. Moreover, he gave hearty thanks to God Almighty. 60 *Prætérea, Deo Optimo Máximo máximas egit grátias.*  
A. I am willing to hear these things ; go on, I pray you. *Libenter hæc audio ; perge, quæso.*  
H. Then he asked me concerning my health ; we 65 *Tunc me de valetúdine percontátur ; una præ-*  
*pray'd*

- pray'd together, and gave  
God thanks ; at the last 70  
he asked me what I  
wanted.
- I want, father ( quoth I )  
What thing do you want  
( quoth he ? ) 75
- A ten-penny book ( quoth  
I. ) Then he drew a  
shilling out of his  
purse, and gave me  
it into my hand ; and 80  
after he had bidden me  
farewel, he presently  
took horse, and went his  
way.
- A. Why did he give you more 85  
then you asked ?
- H. You are a fool to ask such  
a question.
- A. Truly he was so glad, be-  
cause he had found me 90  
well and lusty, beyond  
his expectation ; that if  
I had asked him even a  
Crown of Gold ( or ten  
shillings ) he would as 95  
easily have given me it.
- A. Ohow much are you behol-  
den to the chiefest Fa-  
ther, who hath given you  
so good a father ! 100
- H. It cannot be thought  
how much I am be-  
holden. For although he  
had given me a bad fa-  
ther, yet I should have 105  
been not a little beholden  
to him,
- cámur, non sine gratiá-  
rum actióne ; tandem  
quærit, ecquid mihi opus  
sit.
- Opus ( inquam ) pater. Quâ  
( inquit ) re egēs ?
- Libro ( inquam ) decem assi-  
um. Tum ille promittit ex  
marsupio decussẽ, tum  
mihi in manum dat ; &  
vale dicto, statim conscen-  
dit equum, atque abit.
- Cur tibi plus dedit quàm  
petiveras ?  
*Istud ineptè quæris.*
- Scilicet ità lætus erat, quia  
me, præter spem, bene sa-  
num ostēderat ; quòd si  
vel coronatum aureum  
petivissem, tam facile de-  
disset mihi.
- O quantum debes illi sum-  
mo Patri, qui tibi adeo  
bonum patrem dederit !
- Ne cogitarem quidem potest  
quantum debeam. Nam  
etiã si malum dedisset,  
debẽrem tamen non pa-  
rũ.*

But why do we delay to go  
to hear the lesson?

A. It is almost three a clock  
already.

H. I have got all things rea-  
dy.

A. And so have I.

H. Let us go into the school  
then.

Col. 3. Senerius.  
Villaticus.

S. Where is your eldest bro-  
ther?

V. ~~He is~~ gone for a Soul-  
dier.

S. What say you? for a Soul-  
dier.

V. It is just so.

S. Hath he thus then bid fare-  
well to his learning?

V. He began to be weary of his  
learning a good while  
ago.

S. Why so?

V. I know not, unless it was  
because he would live  
more at his own liber-  
ty.

S. How came his father to  
give him leave?

V. What, do you think that he  
gave him leave?

S. He went when my fa-  
ther was out of the way,

Sed quid cessamus auditum  
ire prælectionem?

Jam instat hora tertia.

Parata sunt mihi omnia.

Et mihi quoque.

Eamus ergo in auditorium.

Col. 8. Senerius,  
Villaticus.

Ubi est frater tuus natu  
maximus?

Ivit in militiam.

Quid ais? in militiam?

Sic res est.

Sic ergo valedixit literis?

Jam pridem literarum satie-  
tas cum ceperat.

Qui ita?

Nescio, nisi quia volebam  
liberius vivere.

Quomodo permisit pater?

Quid, putas permisisse?

Patre absente, matre in-

- whether my mother  
would or no.
- S. O wretched youth!
- V. Yes, indeed very miserable.
- S. What will he do?
- V. That which others do, who  
follow that course of life, 30  
that is, he will pillage,  
plunder, play at dice,  
drink, and whore.
- S. Is that the life of Souldiers?
- V. Yes altogether. 35
- S. How know you that?
- V. I heard it of my father late-  
ly, when we were at sup-  
per.
- S. To what end did he talk of 40  
such things?
- V. He taught us, that nothing  
was more certain then to  
fear God, who defend-  
eth little ones, and 45  
brings them into the  
right way by little and  
little.
- S. Likewise our Master him-  
self doth oft-times put 50  
us in mind of these  
things.
- V. We ought to be so much  
the more careful to love  
our Parents and Masters 55  
dearly, whose help God  
makes use of for our in-  
struction.
- S. I wish we may discharge to-  
wards them both that 60  
which he commands us  
in his law.
- vita, profectus est.
- O miserum adolescentem!  
Imò vero misererrimum.  
Quid faciet?  
Id quod ceteri, qui sequun-  
tur illud vitæ genus,  
nempe spoliabit, rapiet,  
ludet alea, potabit, scor-  
tabitur.
- Estne isthæc militum vita?
- Omnino.
- Unde scis istud?
- Audiui nuper ex patre,  
quum cœnarémus.
- Quorsum narrabat talia?
- Docébat nos, nihil esse cer-  
tius quàm Deum timere,  
qui custodit parvulos,  
eosque in viam rectam  
paulatim inducit.
- Et Præceptor ipse noster de  
his rebus sæpe nos ad-  
monet.
- Tantò magis debémus esse  
soliciti, ut Parentes cha-  
ros habeamus & Præcep-  
tores, quorum operâ De-  
us ad nostram instituti-  
onem utitur.
- Utinam utrisque præstémus  
quod ipse nobis in sua  
lege præcipit.



V. God so grant.  
S. I pray God he may grant it.

45 Ita faxit ille.  
Faxit ille.

Col. 9. Lucas,  
Orosius.

Col. 9. Lucas,  
Orosius.

L. I hear that your brother is  
already come back out of  
Germany.

O. It is so.

L. Did he come back alone ?

O. Not quite.

L. Who came with him then ?

O. A certain Citizen of this  
town, who had dwelt  
there almost these two  
years.

L. Why went your brother ?

O. My father had sent him thi-  
ther, to learn to speak  
High-Dutch.

L. Why then was he not there  
longer ?

O. He could no longer abide  
to be without the sight  
of his mother.

L. O little tender youth! what  
year is he going on ?

O. The seventeenth, if my mo-  
ther well remember,  
whom I have often heard  
say so.

L. Well, with what look did  
his father welcome his  
coming ?

O. Do you ask ? My father  
could not endure to

Audio fratrem tuum jam re-  
venisse ex Germaniâ.

Sic est.

5 Solusne rediit ?

Non omnino.

Quis igitur cum illo ?

Quidam civis hujus oppidi,  
qui serè biennium illic  
habitaverat.

Cur ierat frater ?

Missus fuerat illuc á patre,  
ut Germanicè disceret lo-  
qui.

15 Quam igitur ob rem non  
fuit illic diutius ?

Jam non poterat ferre matris  
desiderium.

20 O tenellum adolescentem !  
quotum annum agit ?

Septimum decimum, si rectè  
mater meminit, ex quâ  
id audiui sæpe.

Agè, quo vultu à patre accep-  
tus est ejus adventus ?

30 Rogas ? Pater non sustine-  
bat aspicere, quin etiam  
look

- look upon him: moreover, he neither vouchsafed him his blessing, nor spoke to him, but bade him begone out of his sight. 35
- L. What else?
- O. Had not my mother interceded with tears, he had commanded an Officer to be sent for, who might put the poor boy into prison. 40
- L. But he could not do it, unless some Magistrate bade him. 45
- O. I know not, yet he did his utmost.
- L. What was done afterwards? Did he lie at your house? 50
- O. No indeed.
- L. Where then?
- O. Do you know my sisters husband? 55
- L. As well as I know one finger from another.
- O. My Mother sent him thither, till my fathers fury was past. 60
- L. What came of it at the last?
- O. My mother dealt with our kinsfolks and friends, that they would appease my fathers anger. 65
- L. Thus then your brother got into your fathers favour again. 70
- nec salutatione dignatus; nec ullòquio, jussit eum abire à conspectu.*
- Quid præterea?
- Nisi mater cum lachrymis intercessisset, jubebat apparitorem accersi, qui miserum in carcerem, conjiceret.
- Atqui non poterat injussu magistratus.
- Nescio, tamen conabatur.
- Quid postea factum est? Cubuitne domi vestræ?
- Minimè verò.
- Ubi igitur?
- Sororis meæ virum nostin'?
- Tanquam digitos.
- Eò missus est à matre, dum patris ira deservésceret.
- Quid tandem accidit?
- Egit mater cum propinquis & amicis nostris, ut iratum patrem mitigarent.
- Sic igitur frater tuus cum patre in gratiam rediit.

- O That was no such hard matter. For now my Father began to be sorry that he had been so angry, and that he had entertained his Son so roughly. 75
- L Verily, time had pacified his anger.
- O Yet he entertained him on that condition, that he should promise he would go again into Germany shortly after the Vintage. 80
- L See how fond this affection is towards our Mothers. 85
- O But the Mothers themselves are in the fault; for why do they dote so much upon us? 90
- L It is an hard matter to force nature.
- O Do you remember a verse of Horace's to that purpose. 95
- L Though with a fork thou nature dost expel,  
Yet soon it will return.
- O But what a thing is this? 100
- Whilst we talk, we have neglected our play.
- L We shall get no hurt by that. Now let us go together to our disputations. 105
- (Id non fuit magni negotii.  
Jam enim patrem coeperat poenitere quod sic excanduisset, quodque tam graviter accepisset filium.*
- Nempe, dies ejus iram lenierat.*
- Eâ tamen lege recepit illum, ut promitteret se in Germaniam rediturum statim à vindemiâ.*
- Vide quem ineptus sit iste in matres nostras affectus.*
- Atqui ipsæ matres sunt in causa; cur enim adeo tenere nos adamant?*
- Naturam cogere difficile est.*
- In hanc sententiam tenesne versum ex Horatio?*
- Naturam expellas furca licet, usque recurret.*
- Sed quid hoc?*  
*Dum fabulamur, a lusu cessatum est.*  
*Nihil nobis inde accidet mali.*  
*Ad disputationem conveniamus jam.*

Col. 10. Conradus, Linus.

C Where was you to day after dinner?

L In my masters Garden.

C What went you thither for?

L He sent me to fetch some pot-herbs.

C And what Pot-herbs have you gathered?

L I can scarcely reckon them all.

C Reckon at the least those which you remember.

L Why do you desire that?

C That in the interim we may call to mind some names of things; which we learned when we were little boys.

L It is a gallant exercise, especially when we have any leisure.

Hear then.

I have gathered garlick, wild-thyme, leeks, onions, cresses, cummin, fennel, thyme, marjoram, hyssop, parsley, sage, favorie.

C Those are sweet herbs which you have reckoned hitherto.

L So I was intended to reckon them for my memories sake.

C Go on farther.

L There are a few behind;

Col. 10. Conradus, Linus.

Ubi fuisti hodiè à prándio?

In horto præceptoris.

Quid illic íveras?

Ille me miserat petítum ólera.

Quæ tandem olera collegisti.

Vix enumeráre possum ómnia.

Saltem quæ occurrunt memoria.

Cur istud quæris?

Ut ínterim recordemur aliqua rerum nómina, quæ párvuli didícimus.

Pulchra est exercitatio, præsertim quum aliquid nobis suppetat otii.

Audi igitur.

Collégi állia, serpillum, porros, cepas, nastúrtium, cuminum, sceniculum, thymum, amáracum, hyssópum, ápium, salviám, saturéiam.

Herbæ sunt olentes quas adhuc numerásti.

Sic institúeram memóriæ gratiâ.

Perge porro

Pauca quidem restant; ut, as,



- as, beers, succory, lettice,  
 sorrel, rocket, coleworts,  
 purslane. **I can think on  
 no more.**
- C** How could you remember 40  
 so many?
- L** My Master gave me a Cata-  
 logue written.
- C** And did you know them 45  
 all?
- L** I knew them, or else I had  
 asked him.
- C** But I do not know them all,  
 though I have learned 50  
 their names.
- L** I will shew you more yet,  
 when we may go into the  
 garden.
- C** Have you brought any store? 55  
**A basket full.**
- L** But how much of every one?
- C** **you are too inquisitive.**
- L** What do you mean? I  
 have brought as much of 60  
 every one as was need-  
 full.
- C** Though I seem inquisitive,  
 to you, yet I would have  
 you answer me this. 65
- L** Do you know for what use  
 the master hath caused so  
 many sorts of potherbs to  
 be gotten?
- C** Partly that the pottage 70  
**might be well seasoned,**  
 and partly that an herb  
 pudding might be made.
- T** How well did he provide for  
 us!
- ut, beta, cichóreum, la-  
 ctúca, óxalis, erúca, brás-  
 fica, portuláca. *Plures non  
 occurrunt.*
- Qui potuisti tot meminisse?**
- Præceptor mihi dederat  
 scriptum catalogum.**
- Et nóveras omnes?**
- Nôram, alióquin eum inter-  
 rogâssem.**
- Atqui ego non novi omnes,  
 quamvis nómína didíce-  
 rim.**
- Ego tibi plures etiam de-  
 monstrábo, quum licébit  
 nobis in hortum ire.**
- Multúmne attulisti?**  
*Plenum calathum.*
- Sed de singulis quantum?**  
*Nimís es curiosus.*
- Quid vis? De singulis át-  
 tuli quantum opus fuit.**
- Tamet si curiosus tibi vide-  
 or, tamen hoc mihi velim  
 respondeas.**
- Scin' tu in quem usum præ-  
 ceptor tot ólerum génera  
 curáret apparanda?**
- Partim ut jus bene condire-  
 tur, partim ut minuta ex  
 oleribus fieret.**
- Quàm bene consulébat no-  
 bis!**

- L Very well, but yet that was  
not the chiefest cause:
- C What then?
- L Did you ever read of *Virgils* 80  
**Pudding**, of milk,  
wine, cheese and herbs.
- C I have read the verses in-  
deed, but I never ate of  
the pudding, nor saw it, 85  
that I know of.
- L But **I hope** you shall see  
it: for our Master taught  
his wife to make it, and  
she hath made it accord-  
ing to his direction. 90
- C Shall we have any good  
thing provided for our  
Supper.
- L At the least fat flesh=pot- 95  
tage, well seasoned, fat  
meat and an herb pud-  
ding.
- C How know you these things?
- L I saw all in the kitchen, 100  
when I was bidden to  
help, especially as **I**  
was picking my pot-  
herbs.
- C What becomes of the 105  
pudding made of milk,  
cheese, wine and herbs?  
Shall we not tast of it at the  
least?
- L Yes we shall have some gi- 110  
ven us; for there was e-  
nough made to serve us  
all.
- L **I like** these things bet-  
ter.
- Optimè; sed tamen ea non  
erat causa præcipua.  
Quænam igitur?  
Legistine unquam *Moretum*  
*Virgili*?  
Carmen quidem legit; sed  
morétum nunquam edi,  
nec vidi, quod sciam.  
At videbis spero: nam præ-  
ceptor uxórem docuit  
conficere, & illa confecit  
ex ejus præscripto.  
An apponetur nobis aliquid in  
cœnam boni?  
Saltem jus carniū pingue,  
carnes opimæ, & minuta  
ex oleribus.  
Unde scis ista?  
Omnia vidi in culinâ, quum  
jussus essem adjuvare,  
præcipuè in meis oleribus  
repurgandis.  
Quid morétum?  
Non saltem gustâbimus?  
Imò dâbitur nobis; nam  
confectum est quod satis sit  
omnibus.  
Ista mihi sapient magis,  
espe-

- especially in Summer-time, then flesh or fish. 115
- L Truly I could wish flesh might be saved against winter, that we might use to eat herbs and fruits all Summer long. 120
- C But (as I have heard) those have less nourishment in them. 125
- L I have heard that too sometimes. 130
- But what need Scholars have so much meat?
- C Not so much, I confess; but yet if Parents should see us pale or lean, they would presently lay the blame of that matter upon our Master. Is it not so? 135
- L There is no doubt of it; but what should one do? Parents (especially mothers) commonly do cocker us too much. 140
- C Indeed you say true; but in the mean time, you are content to enjoy your mothers cockering. 145
- L As if you were not so. 150
- C That I may not lie, what I charge upon you, I oftentimes find experience of in my self.
- C We cannot alter our Parents affections towards us. but by our faults; only let us have 155
- praesertim aestate, quam carnes ipsae aut pisciculi. Optarem profecto servari carnes in hyemem, ut tota aestate olera & fructus esisteremus.
- Atqui (ut accépi) ista minus alunt.
- Id ego audiivi aliquoties.
- Sed quid opus est tanto studiosis alimento?
- Non tanto fateor; si tamen parentes nos viderent pallidos & macilentos, statim ejus rei culpam assignarent praecceptoribus. Nonne sic est?
- Non est dubium; sed quid ages? fere parentes (praecipue matres) nobis indulgent nimium.
- Vera quidem dicis; sed tu interim matris indulgentia libenter fruëris.
- Quasi vero tu minus.
- Ne mentiar, quod tibi ascribo, in me quoque frequenter expérior.
- Non possumus parentum erga nos affectum, nisi nostris vitiis, immutare; tantum caveamus eorum

a care how we abuse their  
good will; but especially  
let us praise that our most  
bountiful Father, who  
hath given us such An-  
cestors.

C I am willing to hear those  
things; but time calls  
us away.

L Come, let us make an end.

Col. II. Molerius, Dotheus.

M Whence come you?

D From the market.

M What have you bought?

D Flesh-meat.

M What like?

D Veal.

M I pray you, let me see it;  
it is almost a nobelty  
now.

D Look upon it.

M Methinks it is good.

D I suppose you are not mi-  
staken.

M How many pounds are there

D The Butchers will not  
sell Veal by weight.

Why not?

M Because of its nobelty.

D See their cunning! truly

M every man sells as dear  
he can.

D You have hit the nail on  
the head.

M How much do you think it  
weighs:

abuti benevolentia; sed  
imprimis laudemus illum  
Patrem nostrum benign-  
issimum, qui nobis ta-  
les progenitores dedit.

Ista libens audio; sed nos  
hora vocat.

Agé, finem imponamus.

Col. II. Molerius, Dotheus.

Unde redis?

E foro.

Quid emisti?

Carnem.

Qualem?

Vitulinam.

Ostende, queso; ferè nova  
res est hoc tempore.

Vide.

Bona videtur mihi.

Non falleris, opinor.

Quot sunt librae?

Nolunt lanii appendere Vi-  
tulinam.

Cur non?

Propter novitatem.

Vide asturiam! scilicet quis-  
que vendit quam potest ca-  
rissime.

Rem acu tetigisti.

Quantum putas pendere?



D	Two pounds and a little more.		Duas libras & paulò ampli- ús.
M	What did you buy it for?		Quanti emisisti?
D	Come on, guess.		Agè, divina.
M	I am no diviner.	30	Non sum divínus.
D	But many men guess, who for all that are no diviners.		Atqui multi divínant, qui tamen divíni non sunt.
M	It may be so; but upon cer- tain grounds; otherwise guessing aforehand is for- bidden in the Scriptures.	35	Fieri potest: sed ex quibus- dam conjecturis; alióqui divinatio vétita est in di- vinis literis.
D	Guess then upon some ground.		Divina igitur ex conjectura.
M	You have bought it for two pence.	40	Emisisti totum duóbus ássi- bus.
D	For somewhat less.		Paulò minóris.
M	How much then?		Quanti ergó?
D	Guess again.		Tenta iterum.
M	Twenty deniers.		Viginti denariolis.
D	I will no longer put you to the stretch about no- thing.	45	Nolote diutius torquere de ri- hilo.
M	Tell me then, I pray you.		Dic igitur, fodes.
D	All this cost me three half- pence.		Hoc totum cónsistit mihi sex quadrántibus.
M	Truly fortune favoured you very well.	50	Profectò fortúna tibi pu- chrè favit.
D	What fortune do you tell me on?		Quam mihi fortúnam nar- ras?
M	This is the custom of spea- king.	55	Hic mos est loquendi.
D	Custom (as they say) is a very bad Tyrant.		Mos (ut dicitur) tyrannus est pessimus.
M	And I wish we could as carefully observe good customs, as we obsti- nately keep the bad.	60	Atque utinam bonos mores tam studiose tóleremus, quam obstinate retinemus malos.
D	Then all things would go better,		Tunc melius se haberent om- nia.

- Let us leave that fortune then to Heathens and Godless persons.  
**Fortune is nothing.**  
**It is only God who favoureth us, he alone is our helper and protector.**
- M Truly I know that very well, and **I do verily believe it, and really confess it; but what should one do? The tongue oft-times runs amiss, when the mind thinks no harm.**
- D You should remember that saying; **Let not thy tongue run before thy wit.**
- M Truly we learned that out of the sayings of the seven wise men; but we do not always think upon such fine speeches, though we get them by heart.
- D The memory is so much the more to be exercised, that it may afford us enough when need is.
- M **I shall learn another time to be wiser by this your giving me warning.**
- D But I hear the bell ring; let us give over.
- 
- Col. 12. *The Master,*  
*The Man.*
- 
- F Have you been to day in the Market?
- Nos igitur fortunam istam Ethnicis & Impiis relinquamus.  
*Fortuna nihil est.*  
*Solus est Deus qui favet nobis, solus est adjutor & protector nostr.*
- Istud quidem certò scio, fideliter credo, & verè confiteor; sed quid agas? *Sæpe labitur lingua, nihil mali cogitante animo.*
- Oportebat te istud meminisse, *Ne lingua præcurrat mentem.*
- Istud quidem didicimus è septem sapientum dictis; sed non semper occurrunt ejusmodi pulchra dicta, licet ea mandaverimus memoriæ.
- Tantò igitur magis illa est exercenda, ut nobis, quum opus est, suppetat.
- Isto, tuo admónitu discam esse alias prudentior.
- Sed audio signum dari; desinamus.
- 
- Col. 12. *Herus, Famulus.*
- 
- Faistine hódie in foro?
- I have

F I have been.

H When?

F After the Sermon.

H What have you brought 5

F Almost nothing. (us?)

H But what?

F Butter.

H How much?

F A farthing worth.

H So very little?

F I durst buy no more.

H What was you afraid of?

F Lest it should not be good.

H It is very wisely done.

F Why do you say that, Ma-  
ster?

H Because I had rather have  
you to be too fearful then  
too bold in this matter.

But have you bought any  
thing else?

F Nothing.

H How now? nothing?

F Nothing at all.

H Fie, how sparingly you  
have bought provision  
for us.

F What else could I have  
bought?

H As if you knew not what  
meat I love.

F I know you love pretty soft  
Cheese, and pears, and  
other new fruits.

H You say well; why did you  
not buy them then.

F The cheese was dearer than  
my little money would  
reach to.

Fui.

Quando?

Post concionem sacram.

Quid emisti nobis?

Ferè nihil,

Quid autem;

Butyrum.

10 Quanti?

Quadrante,

Tantillum?

Non ausus sum amplius emere.

Quid timébas?

15 Nè bonum non esset.

Satis prudenter factum.

Cur istud dicis, here?

Quia malim te esse in hæ  
timidiorem quam audaci-  
orem.

20 Sed nunquid emisti præte-  
rea?

Nihil.

52 Eho, nihilne?

Nihil prorsus.

Vah, quam parce nobis opso-  
natus es!

30 Quid aliud emere potuis-  
sem?

Quasi nescias quibus cibis  
oblectari soleam.

35 Scio te amare caseum molli-  
usculum, & pyra, & alios  
fructus recentes.

Rectè dicis; cur igitur non  
emebas?

40 Caseus ipse carior erat pro  
nostra pecuniola.

What

- H What were the fruits ?  
 F Some were not ripe enough  
 & of other some **I made**  
**a question whether they** 45  
**were good.**  
 H O wretch ! couldst thou  
 not taste ?  
 F But these women suffer you 50  
 to tast nothing , unless  
 you say you will buy.  
 H No wonder, for a great ma-  
 ny would tast for their  
 minds sake only.  
**Thereforee be you wiser** 55  
**another time.**  
 F How ?  
 H If you see any fair fruit, buy  
 a little for a denier, that 60  
 you may make trial.  
 F And what then ?  
 H If you like it well then buy  
 more ; but if not, let it  
 alone, and go to another 65  
 place.  
 F **That is a good caution.**  
 H Remember then that you  
 use it hereafter.  
 F I hope **I shall be careful to**  
**remember it.** Would 70  
 you have any thing else ?  
 H That you mind those things  
 which concern your of-  
 fice, & then that you ply 75  
 your book.

---

Col. 13. Caroletus,  
 Quintinus.

---

- C Was you present at morn-  
 in prayer ?

Quid fructus ?  
 Alii erant non satis matûri  
 de aliis ego dubitabam es-  
 sentne boni.

Miser ! non póteras gustáre ?

Atque istæ mulieres nihil  
 gustáre permittunt , nisi  
 te empturum affirmes.  
 Nihil mirum , multi enim  
 gustarent animi tantum  
 gratia.

55 Tñ igitur esto alias prudenti-  
 or.

Quómodo ?

Si videris pulchrum áliquem  
 fructum, eme aliquantu-  
 lum denariolo, ut fácias  
 periculum.

Quid tum prætérea ?

Si tibi sapúerit, tum émito  
 ámplius ; sin minùs, re-  
 linquito & alio te conferto.

Bona est cautio.

Memíneris igitur, ut ipse  
 póstea utáris.

70 Ego, ut spero, minúero di-  
 ligenter. Nunquid vis præ-  
 térea ?

Ut cures quæ tui sunt offi-  
 cii, deinde literis incum-  
 bas.

---

Col. 13, Carolétus,  
 Quintinus.

---

- Adfuisti matutinæ præca tió-  
 ni ?  
 I was



Q I was there : but where was you ?

C I was gone to my father, to his Anne.

Q Why so ?

C He had bidden me yesternight that I should come to him pretty early in the morning. 10

Q How durst you go abroad so early, and that without making the Master acquainted ?

C I had just got leave yesternight, before we went to bed.

But tell me, what did he admonish you on openly after prayer ? 20

Q I hear (saith he) there are some among you that oftentimes speak English, and none of you in the mean time shews me any thing : which is a sign you are consenting in the fault. 25

This was the summe of his accusation: besides he spake many things to that purpose, which I could not remember. 30

C But what was the conclusion at the last. ? 35

Q Wherefore (saith he) I admonish you, that you diligently exhort one another to speak Latine that you bring me their 40

Adfui : tu verò ubi eras ?

5 Iveram ad patrem in caupnam.

Quid eó ?

Heri vésperi jússerat ut se convenirem bene mane.

Quí ausus estam manè prodire, idque inconsulto præceptore ?

15 Jam heri véniam impetráram, ántequam irétur cúbicum.

Sed dic mihi, quid ille à precatíone palam admónuit ? 20

Audi (inquit) esse inter vos qui sæpenúmerò Anglice fabulentur, & nemo intérea vestrum mihi quicquam indicat : quod est argumentum consentionis omnium in eodem peccato. 25

Hæc fuit accusatíonis summa : deinde, in eam sententiam multa dixit, quæ meminisse non pótui. 30

35 Sed quæ tandem fuit conclusio ?

Quámobrem (inquit) admóneo vós, ut alius alium ad Latine loquendum cohortemini diligentér, & córam nóminibus, 40

names as soon as can be  
that will not obey, that  
I may apply some reme-  
dy to the disease.

C Must we not then speak a 45  
word in English?

Q As far as I could gather by  
his words, he doth not so  
understand the matter. 50  
For (as you know) he is  
not so strict, as to punish  
him straight, if a word  
slip from one as they talk  
together.

C He hath said openly (as I re- 55  
member) sometimes, that  
his order belongs to those  
only, who, when they  
know how to speak in  
Latine, yet do always seek  
starting holes, that they  
may tell tales in English,  
and that too concern-  
ing very frivolous mat- 60  
ters.

Q Such is the stubbornness of  
some, that they had ra-  
ther be often whipt for  
disobeying most lawful  
commands, than to be 70  
praised, and also loved,  
for doing as he bids  
them.

C You remember we have  
heard of our master him-  
self. We take pains to  
do that we are forbid to  
do.

C I remember it and it is 80

qui parere noluerint, ad  
me quam primum defera-  
tis, ut huic malo remedium  
adhibeam.

Nullumne igitur verbum li-  
cébit efferre Anglicum?

Quantum ex verbis ejus  
colligere potui, non ita  
rem intélligit. Non enim  
(ut scis) usque adeo est  
severus exactor, ut sta-  
tim púniat, si cui verbum  
áliquod inter coloquen-  
dum exciderit.

Aliquoties (ut mémini) pa- 55  
lam dixit, edictum suum  
ad eos demum pertinere,  
qui, quum Latine sciunt,  
tamen semper latibula  
quærunť, at Anglicè fabu-  
lentur, idque de rebus  
ineptissimis.

Ea est quorundam pertiná-  
cia, ut malint sæpius  
vapulare repugnando  
præceptis honestissimis,  
quàm laudari, atq; etiam  
diligí, obsequendo.

Meministi audire ex ipso  
præceptore, Nilimur in  
vetitum.

Memini, atque adeo est ve-  
very

very true too; yet they that willingly receive the Doctrine of Christ, do not offend on purpose, or of malice.

C The true fear of the Lord doth cause that.

85

Q Such therefore, as far as they can, through the weakness of nature, do carefully endeavour to take heed, that they do not willingly do, say, or think any thing where-with God may be offended, though never so little.

90

95

C Therefore let us also have a care to avoid that: let us study to live well, and obey the will of our God, not only that we may not be whipt, but rather that we may please that our best Father.

100

Q So shall it come to pass, that we may truly be the Sons not of darkness, but of light.

105

C But of these things another time more at large; let us go to our disputations.

110

Q Lo, the Bell calls us.

Col. 14. *Albertus,*  
*Tirotus.*

115

A Are you come from the market at length?

*rissimum*; tamen qui doctrinam Christi libenter amplectuntur, non studio peccant neque malitia.

Istud præstat verus ille timor Dómini.

Tales igitur, quoad licet per naturæ infirmitatem, sedulo cavere nituntur nequid scientes faciant, dicant, aut cogitent, quo Deus vel mínimum offendatur.

Ergò studeamus & nos id ipsum cavere: studeamus rectè vivere, & Dei nostri parere voluntati, non modò nè vapulemus, sed magis ut illi óptimo Patri nostro placeamus.

Itá fiet, ut verè simus, non tenebrarum, sed lucis filii.

*Sed de his alias pluribus; ad disputationes nos recipiamus.*

Ecce, vocat signum.

Col. 14. *Albertus,*  
*Tirotus.*

Nunc demum redis à foro?  
Why

- T Why at the length ?  
**There is such a throng at the shambles**, that I could scarce get near.
- A What flesh meat have you bought us against to morrow ?
- T Beef and mutton.
- A Is there good store of flesh in the market ?
- T Truly so great store, that I wonder it is so dear.
- A It is no wonder.
- T As there is much flesh-meat so there are many that eat flesh-meat every day.  
 But what kinds of flesh-meat did you see especially ?
- A I saw Beef, Veal, ~~Cwe~~=mutton, ~~Me~~ather=mutton, Pork, Kid, and Lamb,
- T Nothing else ?
- A What would you have else ?
- T Was there no Venison ?
- A I cannot reckon all at once; yet I saw Venison too.
- T What like ?
- A Red Deer, and Boars flesh.  
 O how fat the Boars flesh is!
- T O how foolish are you !
- A Why so ?
- T Because you are mistaken in the names of things.  
 For that which is called fat in a tame swine, is called **braton** in a wild
- Quid demum ?  
*Tanta est ad lanienam turba, ut vix accédere poruerim.*
- Quas attulisti nobis carnes in diem crástinum ?
- Búbulam & vervecinam.
- Estne in foro cárnium magna cópia ?
- Tanta profectò, ut miror adeò caras esse.
- Nihil mirum.
- Ut multæ sunt carnes, Ita multi qui edunt carnes quotidie.
- Sed quæ potissimùm vidisti carnis gênera ?
- Vide búbulam, vitulinam, ovillam, vervecinam suillam, hædínam, agnínam.
- Nihilne ampliùs ?
- Quid velles præterea ?
- Nihil erat ferínæ ?
- Non quo referre simul omnia ; Imò étiam ferínam vidi.
- Qualem ?
- Cervinam, & aprugnam.
- O quàm pinguis est aprugna !
- O quàm ineptus es !
- Quid ità ?
- Quia fálleris in rerum nóminibus.
- Nam quod in sue doméstico dicitur *arvina*, id in sue fero (id est, apro) swine,



swine, that is, in a boar, and it is the hardest in that kind.

T I do not remember that ever I heard that.

A Now you have heard it, commit it to memory, if you will.

T But you teacher, whence do you learn it?

A Venison is a very common thing at our house.

T Whence have you such store?

A My father hath a park of many wild beasts in the countrey, out of which sometimes whole Boars are brought into the City.

T What a like one is that park?

A It is a very large place, almost four square, fenced about on all sides with very high walls, set with many & tall trees, among which there are very many brambles-thickets.

T What like trees are there, whether such as use to grow about Towns, or such as use to grow in woods?

A Almost all such as use to grow in woods; but amongst these especially oakes and beech-trees with the mast thereof red deer, boars, and fallow deer are fed.

*callum vocatur, & est in eo genere durissimum.*

45 Istud quidem audire non mémini.

Nunc audisti, manda (si vis) memóriæ.

50 Tu veró doctór, unde illud didicisti?

Domi nostræ ferina caro res est frequentissima.

Unde vobis tanta cópia?

55 Pater habet ruri ferarum multarum vivarium, ex quo interdum solidi apri in urbem conferuntur.

60 Quale est vivarium istud? Locus est feré quadrangulá-  
ri formâ amplissimus, muris altissimis septus undique; confitus multis & procéris arbóribus, inter quas sunt duméta máximè densa.

70 Quales sunt illic árbores? utrum urbánæ, an sylvestres.

75 Sylvestres feré omnes; sed in his potissimum quercus & fagi; quarum glande pascuntur cervi, apri, damæ.

80

O what

T O what thanks do you worthily owe to God, who hath bestowed upon you such an abundance of all things !

A We are not unmindful of his blessings. For my Father bestows very much goods upon the poor ; **which** nevertheless **I** would say to no body but you.

T Why so ?

A Because he would not have such things to be talkt on abroad.

T He is so much the more to be commended. because he truly follows Christs command, whose words are written in *Matthew*, when thou dost *thine Alms*, (saith he) and those that follow.

A In what Chapter ?

T The sixth, unless my memory fail me.

A But so much for this.

For we have discoursed enough, and now they are met together to dispute.

T Let us go then.

A Follow me, or (if you had rather) go before me.

T I will do neither ; but we will go together.

O quantas méritò grátias Deo debétis, qui vobis largitus est tantam rerum ómnium abundantiam !

Non sumus immémores beneficiorum ejus. Pater enim plurima bona in pauperes érogat ; quod tamen tibi uni dictum esse velim.

Cur ita ?

Quia talia non vult prædicari.

Tanto magis laudandus, quòd Christi præceptum verè sequitur, cujus verba apud *Matthæum* scripta sunt ; *Quum facis* (inquit) *elemosynam* & quæ sequuntur.

105 Quoto cápite ?

Sexto, nisi me fallit memoria.

Sed hæc hætenus.

Satis enim sumus colloquuti, & jam ad disputandum convenitur.

Eámus igitur.

Sequere me, aut ( si mavis ) præcede.

Ego neutrum faciám, sed una ibimus.

Col. 15. *Grinandus,*  
*Maverotus.*

G Are you but come to day  
then from your Coun-  
trei house?

M But to day, and that a lit-  
before dinner.

G But you said you would be  
there but two days.

M So I hoped it would be, and  
so my father promised.

G What hindred you then, that  
you did not come back  
sooner?

M My mother stayed me,  
though I sought her e-  
ven with tears that she  
should let me go.

G But why did she stay you so  
long?

M That I might bear her com-  
pany as she came back.

G And what did you in the  
mean time?

M I gathered fruits with our  
Countrey folks.

G What fruits?

M As if you did not know har-  
vest and lateward fruits,  
pears, apples, walnuts,  
cheshnuts.

G O pleasant exercise!

M It is not only pleasant but  
profitable too.

G But this is not well, that in  
the mean time the bene-

Col. *Grinandus,*  
*Maverotus.*

Tantum igitur hodie evil-  
la revertisti?

Hodie tantum, idque paulo  
ante prandium.

5 Atqui dixerat te futurum  
illic modo biduum.

Ita sperabam fore, & sic pa-  
ter promittebar.

10 Quid igitur obstitit, quod  
minus redieris citius;

Mater me detinuit, tamen si  
etiam cum lachrymis eam  
obsecrarem ut me missum  
faceret.

15 Sed cur te tamdiu remorata  
est.

Ut se comitarer in reditu.

20 Quid verò agebas interea?

Colligebam fructus cum rú-  
sticis nostris.

25 Quos fructus?

Quasi non sint tibi noti  
fructus autumnales & si-  
rotini, pyra, mala, juglan-  
des, castaneæ.

30 O jucunda exercitatio!

Non est jucunda solum, sed  
etiam frugifera.

Sed hoc malum, quod inte-  
terim quinque aut sex

35

X

fit

- |   |   |    |  |
|---|---|----|--|
|   | fit of five or six lessons<br>lost.   |    | prælectionum fructus tibi<br>périit.   |
| M | It is not altogether lost, I<br>hope; I will have a care<br>as far as I am able that I<br>may recover it in some<br>part. | 40 | Non omnino périit, spero;<br>curábo pro viribus ut a-<br>liqua ex parte recúperem                      |
| G | What will you do?   |    | Quid fácies?   |
| M | I will write it down as dili-<br>gently as I can.   |    | Describam quàm pótero di-<br>ligentissimé.   |
| G | And what then?  | 45 | Quid tum postea?   |
| M | I will get the speech of the<br>Author by heart.  |    | Ediscam ipsam Authoris ora-<br>tionem.   |
| G | But you will not sufficiently<br>understand his mean-<br>ing.   | 50 | Sed sententiam non satis in-<br>telliges.  |
| M | The Master's Translation<br>will help me to get the<br>sense for the most part.   |    | Ipsa me juvabit præceptoris<br>interpretatio, ut sensum<br>magnâ ex parte ássequar.                    |
| G | And yet that will not be e-<br>nough for all that.  | 55 | Nec tamen id satis erit.   |
| M | You shall come to me (if<br>you please) at your lei-<br>sure, that we may confer<br>together.                             | 60 | Tu (si placet) aderis mihi<br>per ótium, ut conferámus<br>unâ.   |
| G | Truly I would do it with all<br>my heart. But that will<br>not be enough yet.   |    | Libenter équidem fáciam.<br>Sed né istud quidem suf-<br>ficiret.                                       |
| M | I have no more that I can<br>do.  | 65 | Non hábeo quod possum<br>ampliús.  |
| G | How much better had it<br>been to hear the lively<br>voice of our Master?   |    | Quantò præstitisset vivam<br>audire magistri vocem?  |
| M | Truly it had been a great<br>deal better.   |    | Multò sanè præstiterat,  |
|   | But seeing it doth not befall<br>me, neither is it done<br>through my default, I<br>have nothing whereof to               | 70 | Sed quando id mihi non<br>cóngit, nec meâ cul-<br>pâ factum est, nihil<br>hábeo quod me accu-<br>blame |



blame my self in this be- 75  
half.

G You say fair, see then you  
have a good courage; :  
for whereas I have talked 80  
with you at large about  
this matter, I did it not,  
because I had a mind to  
draw you to despair, but  
it all proceeded from  
mine especial love to- 85  
wards you.

M I make no doubt of that ;  
whence it is that I thank  
you the more.

G But lo, the little bell calls 90  
us to Supper.

M A seasonable messenger.

Col. 16. John, Rubetus.

J God save you, Rubetus.

R O John, you come in a  
lucky hour : are you  
well ?

J Very well, I thank God ;  
but how do you ? 5

R Very well indeed, by Gods  
blessing : but when came  
you back from home ?

J Now three days ago ?

R It is well, you have come  
very seasonably. 10

J Verily I knew the vacation  
time was at hand.

R Are you content we should  
talk a little, now at our 15  
leisure ?

J Yes, so we be farther off

sem in hac parte.

Rectè dicis ; fac igitur has  
beas animum bonum. Nam  
quod ego tecum pluribus  
verbis de hac re disputá-  
vi, non ideo feci, ut vel-  
lem te addúcere in despe-  
rationem, sed totum illud  
profectum est ex meo in  
te amore singulari.

Haud mihi dubium illud est :  
quò sit ut majorem tibi  
habeam gratiam.

Sed ecce, vocat nos ad cœ-  
nam tintinabulum.

Nuncius opportunus.

Col. 16. Joannes, Rubetus

Salve, Rubere.

O Joannes, auspicato advenis :  
valésne bene ?

Optimè grátia Deo ; tu ve-  
rò ut vales ? 5

Rectè sanè, Dei beneficio :  
sed quando rediisti domo ?

Nudiustertius.

Bene habet : opportune ve-  
nisti. 10

Nempe sciébam instáre va-  
caciónis términum.

Placérne ut otiose aliquan-  
do confabulémur. 15

Maximè dúmmodo semoti  
X 2 from

	from this company of playing boys, that make such a noise.	20	simus ab, hâc turba clamosa ludentium.
R	You do well to put me in mind ; let us go aside into that school, which is open !	25	Bene mones ; secedâmus in auditorîum illud , quod est apertum.
J	How finely do we sit here Come on , let us talk free- ly.		Quâm aptè hic sedémus ! Agè, loquâmur liberè. (démix ?)
R	Are your Vintages done ?	30	Sûntne peractæ vestræ vin- Omnino.
J	Quite.		Quantum temporis posuistis in toto opere ?
R	How much time have you spent in the whole work ?		Dies circiter quindecim.
J	About fifteen days.		Tu igitur semper interfuisti ?
R	Was you alwais there then ?	35	Nullum intermisi diem.
J	I missed not a day.		Quid agébas ?
R	What did you do ?		Uvas sæpiûs colligebam.
J	I often gathered grapes.		Cum verbo Colligebam debu- isti âliquid âddere.
R	You should joyn something else with the verb I ga- thered.	40	
J	What, I pray you ?		Quidnam quæso ?
R	And I eat them.		Et edebam.
J	What needed that ? no body can make any doubt of that.	45	Quid opus fuit ? De hoc nemo dubitare po- test.
	For who gathers good and ripe fruit, but he eats e- ven of the best ?		Quis enim fructus bonos & matûros legit, quin edat etiam ex optimis ?
R	Truly , you say well : O brave , I commend your answer.	50	Profectò rectè loqueris , euge, responsum laudo.
J	Did you now think to have stop'd my mouth ?		Jâmne putâbas os occlusisse mihi !
R	I did not so much as think on that.	55	Istud ne cogitavi quidem.
J	What then ?		Quid igitur ?

- R I did not expect such a ready and such a discreet answer.
- J You have no cause to wonder. For as it is in the Proverb, *A fool sometimes an answer wise may make.*
- R Who are you beholden to for this Proverb?
- J Master *Julian*. For he doth sometimes dictate to us such proverbs as these, and fine sentences out of good Authors.
- R He takes a very good course for you; but at what hours doth he use to do it?
- J Sometimes after Supper, and oft-times when we have nothing to say in the School.
- R I wish they would all do so, so that they would not hinder our daily school-exercises.
- J You did well to put in that exception by the adverb *so that*.
- R For there be some ushers, that so load their boys with their dictates and private lectures, that they cannot discharge the school sufficiently.
- J Thence it comes to Pass, that the masters themselves do sometimes complain of such ushers.
- Non expectabam tam promptum tamque prouidens responsum.
- 60 Nihil est pud mireris. Nam, ut est in proverbio, *Sape etiam est olitor verba opportuna loquutus.*
- 65 Cui debes hoc proverbium?
- Magistro *Juliano*. Is enim dictat nobis interdum Proverbia ejusmodi, & Pulchras sententias ex bonis authoribus.
- 70 Optimè vobis consulit; sed quibus horis id solet facere?
- 75 Nonnunquam à cenâ, saepius autem cum in auditorio nihil habemus reddere.
- 80 Uinam sic omnes facerent dummodo non essent impedimento quotidianis scholæ exercitationibus.
- 85 Bene subjunxisti istam exceptionem per adverbium dummodo.
- 90 Sunt enim quidam pedagogi, qui suis dictatis & privatis lectionibus sic onerant pueros, ut suos non possint in scholâ satisfacere.
- 95 Inde fit ut ipsi præceptores interdum conquerantur de talibus pedagogis.

But what do we ?

Let us return to our discourse which we had begun.

J Content.

R Was you always imployed in gathering Grapes ?

J That work is dispatch't in two or three days, because such a great many labourers are wont to be hired about it.

R What is done afterwards ?

J The grapes are trodden, the wine is drawn out of the greater pipes, and it's poured into hogshheads all under one: and then the grapes that are not yet squeezed, are put under the press in the wine-fat; and last of all, the husks and kernels of the grapes are carried out and thrown away.

R But you did not heed those things.

J Yes, I minded them a little: for I was by when every thing was done, meerly to call on the work-folks

R You was there then as an Overseer or Master of the work.

J Yes, I was in good earnest the master of the work and the overseer. For my Father had made me the overseer.

Sed quid ágimus ?

Redeamus ad sermónem institutum.

105 Placeret.

Fuistine semper occupátus in uvis colligendis ?

110 Opus illud in paucis diébus absolvitur, propterea quòd ità magnus operariorum numerus ad id locári solet.

Quid deinde fit ?

115 Calcantur uvæ, vinum hauritur è cupis maioribus, eadem operâ diffunditur in dólía; deinde uvæ ipsæ nondum expressæ subji-ciuntur prelo in torculári: postremò exportantur, & abjiciuntur vinacea.

120

125

Atquì non curábas ista.

130 Imò curábam aliquâ ex parte: nam agendis ómnibus intéram, maximè ut sollicitarem operarios.

Eras ergò illic tanquam præfektus, & quasi magister operum.

135 Imò eram reverâ magister óperum & præfektus. Pater enim me præfecerat.

140



- R How glad was you of that  
mastership! what a good-  
ly thing was it to see you  
with your gravity com- 140  
manding some, encoura-  
ging others, and chi-  
ding others?
- J Truly if you had seen me,  
you would have said I 145  
had been another kind  
of body than a scholar in  
the school.
- R As far as I can perceive,  
you was not idle.
- J Nay, like a good husband I 150  
did oft-times put my  
hand to the work, that  
I might egg on the  
workfolks by my ex- 155  
ample.
- R Your father (as it appears)  
had preferred you to this  
office not without a  
cause.
- J Truly he had tried my dili- 160  
gence in other matters.
- R Yet bar bragging.
- J I mean so; but I talk so  
freely, because I talk 165  
with my freind.
- R But let us go on.  
What store of wine have  
you?
- J Indifferent, as is said to be 170  
almost every where this  
year: although we have  
Clarret wine in abun-  
dance, yet have we not  
white so. 175
- Quàm gaudébas isto magi-  
stério! quàm pulchrum  
erat vidére te cum tua  
gravitate áliis imperan-  
tem, álios adhortantem,  
álios denique arguen-  
tem!
- Profectò si vidisses me, dix-  
isses álium esse quàm in  
scholâ discipulum.
- ut video, non eras otiosus,*
- Imò, ut bonus paterfamili-  
as adhibebam sapenúmero  
manus operi, ut ipsos ope-  
rarios meo exemplo in-  
stigare.
- Non abs re (ut apparet)  
pater te huic múnere præ-  
fecerat.
- Nempe áliis in rebus exper-  
tus erat meam diligentiam.
- Absit tamen verbo jactantia!*  
Ego sic intéllego; sed  
*libere sic loquor quia cum*  
*familiari meo.*
- Sed pergámus.  
Quanta est vobis vini cópia?
- Mediocris, qualis feré hoc  
anno ubique esse dicitur:  
tamen si vinum rubellum ha-  
bemus affatim, album non  
item.

- But whatsoever it is, we are content with it, and receive it at the hand of God with thankfulness.
- R How many hogsheds have you fill'd.
- J Forty, or thereabout; but they are some bigger then other some.
- R O strange! Do not you think it a great encrease?
- J Sufficient indeed; but not like the last years.
- R What makes matter?
- The less quantity there is, the more it will be sold for.
- J So it commonly comes to pass.
- But do you not think I have told you enough about vintages?
- R What would you have else?
- R Because we can attend so well, I will know something of you too, concerning the fruits of trees.
- For it is, as it were, another vintage.
- Have you not great store?
- J Boarded Chamber floors full, such is Gods bounty to us.
- R When were they gathered?
- J Our folks gathered them when we made wine.
- R What kinds of such like fruits have you?
- J Apples, pears, chefnuts,
- Verum quicquid est, contenti sumus, & de manu Domini cum gratiarum actione recipimus.
- 180 Quot implevistis dolia?
- Plus minus quadraginta; sed sunt alia aliis majora.
- 185 Papæ! Non tibi videtur magnus proventus.
- Satis quidem; sed non pro ratione anni superioris.
- Quid refert?
- 190 Quanto minor est quantitas, tanto etiam pluris venderetur.
- Sic ferè solet evenire.
- 195 Sed non tibi videor satis narrasse de vindemiis.
- Quid præterea desideras?
- Quoniam sic abundamus otio, volo etiam aliquid ex te audire de fructibus arborum.
- 200 Est enim quasi altera vindemia.
- Non habetis multos?
- 205 Plenis tabulis, quæ est Dei benignitas.
- Quando collecti sunt?
- Quo tempore vinum faciebamus, familia colligebat.
- 210 Quæ sunt vobis ejusmodi fructuum genera?
- Mala, pyra, castaneæ, ju-wall-

wallnuts; but there is  
great variety of apples  
and pears.

R What quinces, have you  
none of them too?

J Yes, we have of them, but  
they are contained under  
the kind of apples; where-  
upon they are called  
**Quince pears** by ano-  
ther name

R But what did you bring at  
your coming back hither?

J Nothing but a little  
**hand-basket of choice**  
**grapes** but hereafter I  
shall have apples, pears,  
and chesnuts brought me  
by **sackfuls** every week.

R In the mean time, I pray  
you, give me some of your  
grapes.

J Let us go into my cham-  
ber, I wil give you some  
there.

R Truly I am ready, let us go.

J There also we will consider  
about repeating the last  
Colloquy against Munday;  
for, as I think, our Ma-  
ster will look for that e-  
specially.

Col. 17. Eustathius,  
Boscomellus.

E I heard your father is come  
into the school or colledg  
to day.

glandes; sed malórum &  
pyrórum multa est varíe-  
ras.

Quid cotónea, non etiam  
habétis?

Imò habemus, sed ea sub  
malorum génere conti-  
nentur; unde & álio nó-  
mine appellantur *mala*  
*cydonia*.

Quid autem attulisti huc  
rédiens?

Nihil nisi *quasillum uvarum*  
*seleitarum*; sed singulis  
posthac hebdomádibus  
mihi afferentur *plenis*  
*saccis*, mala, pyra, castá-  
næ.

In téra da mihi, quæso, áli-  
quid ex uvis tuis.

Eámus in cubículum meum,  
illic dabo tibi.

(mus:

Equidem páratus sum, ea-  
Illic étiam agemus de repe-  
tendo último in diem  
Lunæ Collóquio; nam  
ut opínor id præceptor  
inprimis éxiget.

Col. 17. Eustathius,  
Boscomellus.

Audívi patrem tuum venisse  
hódie in gymnasiu m.

You

- B You heard the truth ;  
 E Wherefore came he ?  
 B That he might pay my master for my table ; and withal that he might commend me unto him.  
 E Had he never commended you ?  
 E Yes, very often.  
 E What doth he mean by his so often commendation ?  
 B He loves me entirely.  
 E What then ?  
 B And therefore he desires I should be diligently taught.  
 E What if he commend you that you may be whipt the oftner ?  
 B Perhaps that is the reason ; but what then ? he doth not therefore love me the less.  
 E How do you gather that ?  
 B Because correction is as necessary for a child as meat and drink.  
 E You say true indeed , but few men are of that opinion ; for there is no body but had rather have a a bit than a knock.  
 B That is natural to all , who denies it ? but nevertheless correction is to be borne patiently , especially if it be just.
- Verum audivisti.  
 Quâ vénérat grâtiâ.  
 Ut pro meis alimentis præceptorî numeraret pecuniâ ; simul ut me illi commendâret.  
 Nunquâmne te commendârat ?  
 Imò sæpissime,  
 Quid sibi vult istâ commendatione tam frequenti ?  
 Amore vero me prosequitur.  
 Quid tum ?  
 Ideo cupit me diligenter erudiri.  
 Quid si commendar, ut sæpius vâpules ?  
 Ea est forrasse causa : sed quid indé ? non propterea me diligit minus.  
 Unde istud colligis ?  
 Quia puero tam necessaria est correctio quam alimentum.  
 Verum quidem dicis, sed pauci ita judicant ; nemo enim est quin panem quam virgam malit.  
 Illud est naturâle cûnibus, quis negat ? sed tamen patienter ferenda est pœna ; præsertim iusta.



E This sentence is in our little  
Book of good man-  
ners.

*What thou deservest to bear,  
bear without grudge.*

B But what if the correction  
be unjust?

E That also must be endured  
nevertheless.

B For whose cause?

For Christs cause, who suf-  
fered a most unjust, and  
that a most bitter death  
too, for our sins.

E I wish we could think upon  
that as oft as we suffer any  
thing.

B The master doth often put  
us in mind of it, as oft as  
there is occasion. But he  
talks to them that do  
not hear him, as the  
Proverb says.

E Therefore let us strive to be  
more diligent hereafter.

B God grant we may do so.

---

Col. 18. Crandinus.  
Thomas.

---

G Why was you not at the  
Sermon to day?

T I was busie in writing  
letters.

G Could you not put off your  
business.

T The Carrier was in  
hast.

G But our master teacheth us

Hæc habetur in libello morá-  
lium sententiarum.

*Quod merito pateris, patien-  
ter ferre memento.*

Sed quid si pœna sit injusta?

Ea quoque patienda est ni-  
hilómninus.

Cujus causâ?

Propter Jesum Christum, qui  
mortem injustissimam,  
eamque acerbissimam,  
tulit pro peccâtis nostris.

Utinam id nobis in mentem  
veniret quóties áliquid  
pátimur.

Præceptor id nos sæpe mo-  
ner, quóties occurrit oc-  
casio. Sed *surdus narra-  
tur fabula*, ut est in pro-  
vêrbio.

Ergò demus óperam ut fi-  
mus posthac diligentiores.  
Irà faxit Deus.

---

Col. 18. Grandinus,  
Thomas.

---

Cur non interfuisti hodie-  
næ concióni?

*Occupatus eram in scribendis  
litteris.*

Non póteras differre negoti-  
um?

*Urgebat tabellarii festinatio.*

Atqui præceptor docet nos  
that

- that all things must be omitted for Gods service. 10 *omnia post ponenda esse Dei negotiis.*
- T He teacheth us so indeed, and I make no doubt of it; but we are never so perfect, but we often neglect God for these earthly things. 15 *Docet quidem: neque, id mihi dubium est; sed nunquam sumus adeò perfecti, quin sæpe Deum terrenis istis postponamus.*
- G That is naught. *Istud malum est.*
- T Indeed stark naught; but we are always but men, unless God change us by his Spirit. 20 *Pessimum verò; sed semper homines sumus, nisi Deus nos spiritu suo immutaverit.*
- G But (I pray you) tell me was it a throng'd auditory? 25 *Sed dic (quæso) fuitne frequens auditorium.*
- T Not very throng'd, as it uses to be. *Non admodum, pro more solito.*
- G How was that? *Unde fit istud?*
- T Do you not know that the people are busie now in their grape gathering? 30 *Ignoras populum nunc esse occupatum in vindemiis?*
- G I know it: but cannot men bestow one hour in Gods service? 35 *Non ignoro, sed non possunt homines divinis rebus unicam horam impendere?*
- T It is not for me to give you an account of this matter. *De hoc non est meum tibi reddere rationem*  
I only say this: *Hoc tantum dico:*  
*Turpe est doctori, cum culpa redarguit ipsum.*
- G O strange! how you have hit me home. 40 *Papæ! quantum colaphum impegisti mihi!*
- T Farewell, I will not speak a word more. *Vale: verbum non amplius addam.*
- G We wiser then another time. 45 *Esto alias prudentior.*

Col. 19. *Molinaus,*  
*Cararius.*

M You are to go away then  
to-morrow (as I hear.)

C To-morrow, If God give  
leave.

M What now! why so soon?

C My father is urgent upon  
me.

M Nay, you are urgent upon  
your father.

C Do you think so? how can  
I urge my father?

M By continual sending of  
letters.

C I only writ once, that the  
breaking-up-time was  
near.

M When did you send your let-  
ter?

C The last week.

M On what day?

C On Friday.

M What will you do at home?

C The vintage is nigh, and  
other fruits, must be ga-  
thered in the mean time.

M You might tarry till the  
breaking-up-day.

C I do not know when it will  
be.

M I hope it will be at the next  
weeks end.

C But that is not in our pow-  
er to determine.

M No, nor in the masters in-  
deed.

Col. 19. *Molinus,*  
*Cararius.*

*Tu igitur cras (ut audio)*  
*discessurus es.*

*Cras, si Dominus permiserit.*

5 *Eho? cur tam citò?*

*Urget me pater.*

*Imò tu urges patrem.*

10 *Itane tibi videtur? quòmodo*  
*patrem urgere possum?*

*Affiduà missione literarum.*

*Tantum semel scripsi, instare*  
15 *vacationem scholasticam.*

*Quando misisti literas?*

*Hebdomade superiori.*

20 *Quo die?*

*Veneris.*

*Quid facies domi?*

*Instat vindemia, interim*  
52 *colligendi sunt fructus*  
*arborum.*

*Póteras expectare dimissio-*  
*nis diem.*

*Nescio quando sit futurus.*

30 *Spero fore ad finem proximæ*  
*hebdomadis.*

*Sed istud non est in nostrarum*  
*arbitrio.*

*Nè in præceptoris quidem*

Whose

- C Whose then ?  
Only God's, who guideth  
mens purposes by his own  
appointment.
- C But Satan seems sometimes  
to sway them.
- M As far as God gives him  
leave. But let us leave  
these things to wiser  
men.
- C That is more safe: For the  
Proverb doth admonish,  
that the **Shoo-moker**  
should not meddle be-  
yond his last.
- M We have oftimes heard that  
of the master.
- C He hath also taught us more  
than once that saying of  
St. Paul, *be not high-mind-  
ed, but fear.*
- M He hath that also ofren in  
his mouth, **Do not med-  
dle with things beyond  
your reach.**
- C But do you not hear it ring  
for the Supper.
- M The sound of the bell is  
yet in my ears.
- C Let us go into the hall, that  
we be not away from  
prayers.
- M I will come and take my  
leave of you to morrow  
before you go.
- Cujus igitur ?  
Solius Dei, qui hominum  
consilia suo nutu guber-  
nat.
- 40 Atqui Satan videtur inter-  
dum gubernare.  
Quantum Deus ipsi permit-  
tit. Sed ista sapientioribus  
relinquamus.
- 45 Tutius est: monet enim pro-  
verbium, *Ne sutor ultra  
crepidam.*
- 50 Sæpe istud ex præceptore  
audivimus.  
Idem quoque non semel dó-  
cuit nos illam *Pauli* sen-  
tentiam, *Noli altum sape-  
re, sed time.*
- 55 Illud etiam frequenter habet  
in ore, *Altiora ne quæsie-  
ris.*
- 60 Sed audin' tu ad cœnam sig-  
num dari.  
*Adhuc pulsat aures meas tin-  
nabulum.*
- 65 Eamus in aulam, ne desimus  
precationi.
- 70 Cras ante discessum te saluta-  
bo.



Col. 20. Petrius,  
Croteranus.

P In what kind of sport have  
you exercised your self to

C For wal-nurs. (day?

P Have you won any  
thing?

Nay, I have lost.

C You had bad fortune  
then.

P I know not what fortune;  
only I know it hath be-  
fallen through my default,  
but so as God would have  
it.

C Why would God have it so?

P That I may learn hereby  
to bear more grievous  
things, when they befall  
me!

C As if God regarded Chil-  
drens play.

P He doth regard it indeed;  
C moreover nothing comes  
to pass in the world  
without Gods provi-  
dence.

P Are you grown so wise?  
who taught you those  
things?

C Have not you your self heard  
them very often of our  
Preacher?

P It may be I might have  
heard them, but what  
should I do? my memo-  
ry is but weak.

Col. 20 Petrinus,  
Croteranus.

Quo ludi genere hodie te  
exercuisti?

Juglandium.

Ecquid lucri fecisti?

5 Imò perdidì.

Fortuna igitur tibi aversa  
fuit.

10 Nescio quæ fortuna; tan-  
tùm scio, meâ culpâ id  
accidisse, sed irâ volente  
Deo.

15 Cur Deus id voluit?

Ut hinc discam ferre gravi-  
ôra, quum acciderint.

20 Quasi verò Deus lusiones pu-  
erorum curet.

Curat profectò; quinetiam  
-nihil fit in rerum natura  
sine divina providentia.

25 Siccine Philosopharis? quis-  
nam te ista decuit?

Non tute audivisti tories ex  
30 concionatore nostro?

Fieri potest ut audierim, sed  
quid agam? Fluxa est mi-  
hi memoria.

35

That

- C That is because you do not exercise it.
- P How is it to be exercised?
- C First by diligent attention, that is, by diligently minding what things we have heard or read; and then by often repeating the same, and lastly, by teaching others what we have learned.
- P Those things are often prest upon us by the master: but (wo is me! (how carelessly negligent am I?
- C So we are all, unless the Spirit of God quicken us.
- P What shall I do then?
- C Awake, my Petrinus; make towards God with all thy heart and with all thy strength, pray unto him continually and devoutly; be vigilant; shun them that are naught, keep company with them that are good, and make them familiar to you by your courteous behaviour
- P What shall I get by it at the last?
- C Do you ask? if you use your self to this kind of carriage, the Lord God will in his goodness have mercy upon you, and you shall perceive your mind to be altered in a short time.
- Nimirum, quia illam non exerces.
- Quomodo exercenda est?
- Primum diligenti attentione, hoc est, diligenter advertendo ea quæ audivimus, aut legimus; deinde, eadem sæpe repetendo; denique, docendo alios ea quæ didicimus.
- Ista nobis sæpius inculcantur á præceptore: sed (me miserum!) quam supina est hæc mea negligentia.
- Sic sumus omnes, nisi Spiritus ille Dei nos excitet.
- Quid igitur faciam?
- Expergiscere, mi Petrine, toto ánimo totisque viribus ad Deum aspira, illum assidue & pro affectu precare; vigilans esto; pravos fugito, versare cum bonis, tum moribus facilis effice ut eos tibi familiares reddas.
- Quid tandem consequar?
- Si te istis moribus assueveris, Dominus Deus suâ clementiâ tui miserébitur, brevique ánimus tuum immutatum senties.

P O what a seasonable meeting hath this been to me? 75

I intreat thee, *Croteranus*, that we may talk oftner together.

C There shall be no failing on my part, as oft as we 80 are both at leisure.

P I thank you heartily.

C You have no reason to thank me.

Let us get us into the 85 School.

Col. 21. *Giles, Massu-  
erius.*

Æ Why did you scatter pease up and down here?

M When?

Æ After dinner.

M I did it for my minds sake. 5

Æ But whence had you those pease?

M I took them out of a *Trey*, 10 where they were laid up, that they might be sodden to morrow.

Æ Ought you to do evil for your minds sake?

M I did not think that was any harm. 15

Æ Not to be any harm to tread bread under your feet.

M I would be loth to do that. 20

Æ Why would you be loth?

O quàm opportunus hic mihi congressus fuit?

Obsecro te, mi *Croterane*, ut sæpius colloquámur.

*Per me non stabit*, quóties utrique licébit per otium.

Grátias ago máximas.

Non est quòd agas.

Recipiamus nos in auditórium.

Col. 21. *Ægidius, Mas-  
suérius.*

Cur híc dispergebas pisa?

Quando?

Post prándium.

Id faciébam *anima causa*. 5

Sed pisa illa unde habúeras?

Accéperam è *conchula*, ubi repósita erant, ut crástinò die coqueréntur. 10

Debuisse ánimi causâ má-  
lum fácere?

Non putábam id esse malum 15

Annón esse malum *conuic-  
are panem pedibus*?

*Istud ego nolle n facere*. 20

Cur nolles?

Y

Be-

- M Because bread is very ne-  
cessary for us.
- Æ God hath created both pease  
themselves, and other  
things which are eaten,  
for our use.
- M I am not ignorant of that,  
moreover I am content  
to eat pease, if they be  
well sodden and seasoned
- Æ Besides, would you misuse  
your own things?
- M No.
- Æ Much less ought you to mis-  
use other folks.
- M I know that well enough.
- Æ Therefore you have not  
done welll.
- M I confess I have not done  
well, yet with no ill inten-  
tion.
- Æ Why then did you do it?
- M My foolishness set me up-  
on it.
- Æ What have you deserved  
thereupon?
- A whipping.  
You say well, but (I sup-  
pose) not from your  
heart.
- M Yes indeed: I pray you, do  
not complain of me.
- Æ Seeing you confess it of  
your own accord, I will  
not complain of you; for  
the Master hath very  
often told us that that  
was his mind.
- Quia panis est nobis maxime  
necessarius.
- 25 Et pisa, & cætera quæ  
eduntur, Deus in usum  
nostrum creavit.
- 30 Non ignoro illud; quineri-  
am, pisis libenter vescor  
si bene cocta & condita  
sint.
- 35 Præterea, vellēsne abuti re-  
bus tuis?  
Minimé.  
Tantò minùs aliénis debes.
- 40 Istud satis intelligo.  
Ergò non rectè fecisti.
- Non rectè, fateor, non ta-  
men ánimo malo.
- 45 Cur igitur fecisti.  
Mea ineptia me ad illud inci-  
tavit.
- 50 Quid indè meruisti?
- Plagas.  
Rectè dicis, sed (opinor) non  
ex ánimo.
- 55 Imò certè: nè me accúses  
oro.
- Quandóquidem sponte fa-  
téris, non accusábo: sic  
enim velle se dixit præ-  
ceptor sapiissime.
- 60



M What said he?

Æ That we should complain of  
no body to him about  
such small matters,  
who did but willingly ac-  
knowledge his fault.

M Therefore, I shall be be-  
holden to you Giles,  
for that kindness.

Æ I would not have you be be-  
holden to me for this  
matter; but pray to God  
with me, that he would  
deliver us from evil.

M We pray openly in the  
School every day four or  
five times.

Æ What then?

M And besides privately, as  
oft as we go to meat,  
as oft as we go to bed,  
and as oft as we rise out  
of bed.

Æ Are not these things suffici-  
ent?

M Besides these, our Master  
doth oft admonish us, that  
every one go aside some-  
times somewhither into a  
private place to pray for  
himself: do you not re-  
member it?

Æ I remember it very well:  
but (as you know) it  
it seems to be an hard  
matter for boys to use  
themselves to private  
prayer.

M And yet it would be very

Quid ille dixit?

Ut de ejusmodi levioribus ne-  
minem ad ipsum deferá-  
mus, qui modò culpam  
libens agnóverit.

Istud ergo beneficium tibi de-  
belo.

Nihil velim mihi debes hoc  
nómine; sed mecum pre-  
càre Deum, ut à malo nos  
liberet.

Quotídie in schola quater  
aut quínquies palàm pre-  
cámur.

Quid tum?

Prætereá privatim, quoties  
cibus sumitur, quóties  
cubitum itur, quóties cu-  
bitu surgitur.

Nónne satis hæc sunt?

Præter illa, sepe monet  
Præceptor, ut interdum  
pro se quisque precandí  
causâ secédât aliquò in  
secretum locum: inemi-  
nistí?

Mémini probé: sed (ut scis)  
difficile vidétur esse, ut  
pueri secrétis précibus as-  
suescant.

Et tamen paulátim assue-  
good

good to use themselves by  
little and little.

M God himself will stir us up,  
and use us to that thing  
in time.

AB We are to hope it will be so,  
if so be that we profit  
well, both in the reading  
and the hearing of the  
Word.

Col. 22. Varro, Ca-  
strinovanus.

V How is it that you came so  
soon from your Uncles to  
day, especially seeing  
there was a feast?

C What should I have done  
there any longer?

V You should have tarried  
till the supper, that you  
might eat of what was  
left at Dinner.

C I had eaten enough at Din-  
ner.

Besides, my Uncle bad me  
go along with my master  
home again, whom I had  
brought to the feast.

V What did thy Kinsman, thy  
Uncles son?

Why did he not come back  
with you to the School?

C His mother stayed him for a  
day or two.

V Why so?

C That his cloaths might be  
mended.

scere optimum fuerit.

Progressu temporis Deus ip-  
se noster ad eam rem nos  
incitabit atque assuefaciet  
Ita fore sperandum est, si  
tamen in verbi ejus tum  
lectione tum auditione  
sedulo proficiamus.

Col. 22. Varro, Ca-  
strinovanus.

Quid est, quod hodie tam  
cito a patruo redieris,  
presertim cum fuerit con-  
vivium?

5 Quid illic fecissem diutius?

Cœnum expectasses, ut é-  
deres de prandii reliquiis.

10 Satis éderam in prándio.

Præterea, jussit patruus ut  
domum redûcerem præ-  
ceptorem, quem ego ad  
convivium dedûxeram.

15 Quid frator tuus patruelis?

Cur in ludum vobiscum non  
redii?

A matre retentus est in unum  
aut alterum diem.

Quâmobrem?

25 Ut illa resarciantur vestimen-  
ta.

That

- V That care belongs to Women. But come on, because we are now at leisure, I pray you, tell me something concerning the Feast. 30
- C What do you desire to know concerning it?
- V First, who were the guests; then, how dainty and sumptuous the feast was. 35
- C These were the prime guests four Pensionaries, the Deputy Governour of the City, and other two of very great note, of the Company of Aldermen 40
- V Do you know them?
- C By sight indeed; but I cannot hit upon their names. 45
- V Was there none else?
- C Two of my Uncle near acquaintance.
- V How high did our Master sit?
- C I did not mind how high he sat, but he was almost in the middle of the table over against my uncle. 55
- V But where sat you?
- C O you fool, that askest such a question! Should I, mean fellows, sit down with such great men?
- It was honour enough to me
- Illā est mulierum cura. sed agē quoniam nunc otiosus sumus narra mihi (quæso) aliquid de convivio.*
- Quid de illo scire cupis?*
- Primum, qui convivæ fuerint; deinde, quā lautum & opiparum convivium.*
- Convivæ fuerunt hi præcipui, quatuor Syndici subpræfectus urbis, & alii duo primæ notæ Senatores numero.*
- Nōstin'?*
- De facie quidem; sed eorum non teneo nomina.*
- Nulline præterea?*
- Duo ex patrui mei familiaribus?*
- Quotus accumbebat præceptor?*
- Quotus esset non observavi; sed erat in media fere mensa, e contraria parte mei patrui.*
- Tu veró?*
- Huius inepre quid istud rogas?*
- Egēne homunculus cum tantis viris epulārer?*
- Satis hoc mihi honorificum*

	that I waited at the table	56	fuit, quòd ministrárem.
V	Were there no Women?		Nullæne erant mulieres?
C	None but my Uncles Wife.		Nullæ præter uxórem pá-
	who sate at the lowest		trui, quæ quidem sedébat
	end of the table.	70	in mensa extrema.
V	Why sate she so low?		Quid item tam remota.
C	She had a mind so her self,		Sic voluit ipsa, ut identidem
	that she might more con-		commodius surgeret prop-
	veniently rise eber and		ter ordinem ministerii.
	anon, to keep better or-	75	
	der in attendance.		
V	What did her son?		Quid filius?
C	He sate by his Mother.		Juxta matrem. assidebat.
V	I am satisfied as concerning		Hábeo de convivis; nunc
	the guests; now I shall		expectábo de convivio.
	look for something con-	80	
	cerning the feast.		
C	You impose upon me a		Onus mihi valde magnum im-
	very weighty and hard		ponis ac difficile, maximè
	task especially consider-	85	propter memóriam: sed
	ing my memory: but for		quando (ut dixisti) plus-
	asmuch as (you say) we		culum otii nacti sumus
	have got a little more lei-		hoc pomeridiáno tèm-
	sure this afternoon, I will		pore, dabo équidem ópe-
	do my best, that I may	90	ram, ut aliqua ex parte ex-
	satisfie your desire in		pleam desiderium tuum.
	some part.		
V	You shall do me a kind-		Pergratum mihi feceris.
	ness.		
C	Yet on that condition, that	95	Eâ tamen lege, ut par pari
	you do me as good a		referas, si quando dabitur
	turn, if ever there be		ocasio.
	occasion.		
V	You have no reason to		De hoc nihil est quod dubites.
	make any question of	100	Incipe.
	this. Begin.		
C	But I will sit in the mean		At ego intérea sedére volo,
	time, because it is a long		quia longa est narratio.
	story.		



V Let us go under the Gal-  
lery, that we may talk  
the more commodiously  
in the shadow.

C Hear me now.

V Because (as you say) it is a  
long story, tell me first  
at what a clock they sat  
down.

C Almost at ten.

V At what a clock did they  
rise?

C A little after noon.

V Did they all sit well?

C Very well.

V Now fall to the business.

C Take the preparatives then.

V Set them on when you  
please.

C First, there were set upon  
the Table little thin wa-  
fers, sweetned after the  
Bakers fashion with hip-  
pocras.

V A very fine begin in indeed,  
and fit to gain their affe-  
ctions.

I pray you forbear those in-  
terruptions, for fear my  
memory should be con-  
founded.

Hereafter I will not inter-  
rupt you, unless there be  
occasion to ask you some-  
thing.

C There followed salt ga-  
mons, chitterlings dri-  
ed in the smoak, sau-  
sages, neats-tongues

*Eamus sub pergulam, ut in  
umbra commodius fabu-  
lemur.*

105 Audi nunc jam.

*Quia (ut ais) longa est nar-  
ratio, dic mihi primum  
quotâ horâ accubitum est?*

110

*Ferè decimâ.*

*Quotâ resurrectum?*

*Paulò ante meridiem.*

115 *Sedebántne omnes commo-  
Commodissimè. (dè ?*

*Nunc ad rem aggredere.*

*Accipe igitur mensæ prælu-  
dia.*

120

*Appone quum voles.*

*Imprimis appósita sunt te-  
nella crustula, mellita, ó-  
perâ pistóris cum aroma-  
tite.*

125

*Optimum sanè exórdium, &  
ad conciliandos ánimos  
apríssimum.*

130

*Omitte, quæso, istas inter-  
pellationes, ne mihi per-  
turbetur memoria.*

*Posthac non interpellábo,  
nisi si quid opus erit re-  
quirere.*

135

*Sequuntur sunt pernae salitæ,  
hilla insumata, lu-anicæ,  
linguæ bubulæ sale quo-  
que & fumo induratæ.*

140

- hardned also with salt  
and smoak. And these  
were to stir up their ap- 145  
petite, and to make  
them thirsty.
- V As though indeed one could  
not become thirsty e-  
nough with the heat and 150  
scorching of the Sun.
- C Thus skilful feasters use to  
do.
- V I am willing to hear these  
things, especially seeing 155  
you express them all in  
proper and significant  
words.
- C Go on still,  
In the same order there 160  
were set amongst hand-  
sallets of cabbage, Let-  
tices, the gizzards of  
Birds Fryed, Floren-  
tines of Ucal, and whole 165  
yolks of eggs.
- And thus much concerning  
the preparatives, which  
was the first course.
- V Did they not drink any 170  
thing in the mean time?
- C A question not befitting a  
man.
- For who would spare wine  
here? 175
- Scarce three, and the lu-  
stiest amongst us, were  
enough to fill drink.
- But I will treat of Drinks  
afterwards; let me dis- 180  
patch the Meats.
- Atque hæc ad excitandam  
appetentiam, & sitim ac-  
tuendam.
- Quasi verò non satis acueretur  
solis æstu & fervore.
- Sic docti solunt facere con-  
vivatores.
- Isthæc audio libenter, præ-  
sertim cum exprimas om-  
nia propriis & significan-  
tibus verbis.
- Perge porrò.
- Eodem ordine interpósita  
sunt acetaria e lactucis  
capitatis, avium intestina  
frixæ, minutalia ex vitu-  
lino, cum ovorum vitellis  
integris.
- Et hæc hæctenus de prælu-  
diis, qui primus missus  
fuit.
- Nihil interim bibitum est?
- Indigna homine questio.
- Quis enim vino hîc parceret?
- Vix tres & quidem strenu-  
issimî, fundendis potibus  
sufficiebamus.
- Sed de potibus agam posté-  
rius; sine me cibos expe-  
dire,

Well

C Well I give you leave.

V These were for the most part in the second course; pies, chickens, boiled with lettuce, beef, mut-  
185 ton, veal, pork fresh and powdered, fresh pottage daintily seasoned with the yolks of eggs, saffron and verjuice, and  
190 some broths made of herbs.

V Here imagine they talk'd more then they ate, be-  
195 cause indeed the roast-meats were expected.

C They had scarcely touch'd the table, when we were bidden to take them a-  
way.

I come therefore to the third course, in which these roast-meats were served up, chickens, young  
200 pigeons, fat gossings and pigs, likewise rab-  
205 betts, shoulders of mut-  
ton, and last of all, Me-  
nison pasties of two  
210 sorts.

V What else?

C What? ho! (I had almost forgot it) there were a couple of partridges set  
amongst them with a le-  
215 beret, green beans fry-  
ed, and pease sodden in the shells.

V Was there no fish?

Agè, sino.

*In secundo missu hæc feré fu-  
érunt; artocrea, pulli gal-  
linacei elixi cum lactucis  
búbula, vervecína, vitu-  
lína, suilla recens & salsa,  
jus carniæ ovorum vitel-  
lis, croco, & omphácio sua-  
vissimè conditum, aliquot  
item júscula ex oleribus.*

Hic plus opínor fabulátum  
quàm esum fuisse, quia  
scílicet assa expectaban-  
tur.

Vix mensam attigerant,  
quum illa tollere jussi su-  
mus.

Vénio igitur ad tertium  
missum in quo assa hæc  
fuérunt expósita, pulli  
gallinacei, pulli collumbini  
anserculi altiles, & juculi,  
205 item cuniculi, armæ vervecíni  
postremò ferina duórum  
generum opere pistório in-  
crustata.

Quid prætérea?

Quid? hem! (pene præ-  
termisi) duæ perdices in-  
terjectæ, cum lepusculo,  
215 fabæ virides frixæ, & písa  
cocta cum síliquis.

220 Nihilne píscium?

Yon

V You put me in mind in a good time.

There was a huge Trout, which was cut into four parts besides the tail; as also a great Pike quartered after the same manner.

I forbear to speak of the small fishes and them that were of a mean size, which were partly boiled, partly broiled or fried, as also fresh-water creatures, all in a great abundance. But these things were rather for ostentation than necessity; for there was nothing almost tasted of them.

C You seem to have omitted one thing.

V What is that?

C Had none any sauces to dip in?

V Yes, dainty sauces to dip in were fitted almost to every messe, which the cook had neatly contrived with admirable skill.

C Nor were there wanting capers in oyl and vinegar, limons, pickled Olives with their pickle, rose-vinegar, and green sauce.

V O how many and how great provocations to gluttony!

In tempore admones.

Erat trutta ingens, quæ divisa fuerat in partes quatuor, præter caudam; prægrandis item lucius ad eundem modum quadrupartitus.

Taceo minútos pisces & medíocres, partim elixos, partim assos aut frixos, item cancros fluviales, magno ómnia número. Sed hæc magis ad ostentationem quàm ad necessitatem; de iis enim ferè nihil gustatum est.

Unum mihi vidéris prætermisisse.

Quid illud est?

Nulline erant intinctus?

Imò, singulis propemodum ferculis addita erant scitissimi saporis embamata, quæ coquus ipse miro artificio concinnaverat.

Nec verò defuerunt capparides ex óleo & aceto, mala citrea, Olive conditivæ cum sua myria, acétum rosaceum, succus oxalidis.

O quot & quanta gulæ incitamenta!

Say



C Say withal, hinderances to body and mind. 060 *Adde etiam, corporis & animi impedimenta.*

V But, I pray you, what was the last act of the Comedy? *Sed quis, quæso, fuit ultimus actus fabulæ?*

C At the last when no body eat their fish or flesh, my Uncle bade the banquetting dishes to be set on the Table, amongst which these are the chief. *Tandem, cum jam nec carnes nec pisces ullus ederet, jubet patruus apponi bellaria, in quibus hæc fuerunt præcipua.*

Very fat new cheese, and likewise old of many sorts, tarts, pan-cakes, rice boyled in milk and well sugared, early-ripe peaches, figgs cherries, raisins, dates junkets to be eaten to bed-ward, conserbes of many kinds and others, which I do not now remember. *Cæsus recens pinguisissimus, itemque vetus multiplex, scriblita, placentula, oryza in lacte cocta & bene saccharata, persica præcocia, ficus, cerasa, uvæ passæ, caryotæ, tragemata serotina, salgama multorum generum, & alia, quæ nunc mihi non occurrunt.*

To conclude, there was such an abundance of all sorts of meats, that the table it self could scarce hold them. *Tanta denique fuit omnium esculentorum affluentia ut mensa ipsa vix sustineret.*

What do you ask? the round trenchers and little square trenchers were changed three or four times. *Quid quæris? quater aut quinque mutati sunt orbis & quadrula.*

We carried back the gross and courser meats for the most part whole into the Kitchen; so few laid a finger on them, for the store of more delicacies *Cibos crassos & duriores magna ex parte integros in culinam referebamus; adeo pauci attigerunt, propter delicatiorum copiam.*

V What doth such an abundance *Quid confert tanta cibari-dance*

- dance and variety of meat  
do good.
- C To overcharge the stomach,  
and breed very many  
diseases. 300
- But what should one do?  
Thus folk live now  
a days for the most  
part. 305
- V They that feast such great  
persons seem to strive for  
abundance, preparation,  
pomp, and delicateness. 310
- C And yet (as I hear) a-  
mongst the laws of this  
City there are some a-  
gainst too much sumptuousness. 315
- V Laws are silent at feasts,  
that dy the way me may  
wrest something out of  
Tully to our purpose.
- C Do you think that all guests  
are taken with that ex-  
traordinary excess of  
expences? 320
- V I do not think it, unless  
(perhaps) they be gullible  
guits, or riotous per-  
sons, or such belly-gods  
(as I may say) as Apicius  
was. 325
- But what is the reason? 330
- C Do you ask?  
Not only the folly, but also  
the madness of them that  
make feasts.
- V The most of men are sick of that  
disease; 335
- orum abundantia & divér-  
sitas?
- Ad gravandum stómachum,  
& morbos complures ge-  
nerandos.
- Sed quid agas? Sic fere hoc  
tempore vivitur.
- Qui talibus viris convivia  
faciunt, certare videntur  
de copiâ, de apparatu  
de splendore & lauticiâ.  
Et tamen extant inter hujus  
civitatis leges quædam (ut  
audivi) sumptuariæ.
- Silent leges inter convivia, ut  
obiter è Cicerone detor-  
queamus aliquid.
- An putas omnes convivas il-  
lâ sumptuum immanitate  
delectari?
- Non puto, nisi fortè sint  
lurcones, aut asoti, aut  
Apiciani (ut ità dicam)  
ventricolæ.
- Cæterum quid est in causâ?  
Rogas?  
Convivatorum non modò  
stultitia, sed etiam insa-  
nia.
- Maxima pars hominum morbo  
jactatur eodem;

As Horace saith.

C But let us forbear this judging others, according to the Proverb, *Let not the Shoo-maker, &c.*

V Let us return then to our purpose.

What wine was served to the table?

C If you enquire concerning the colour; there was white, dark-red, (i.e. *Milicant*) yellowish, blood-red, and sundry sorts of wine of several colours.

If concerning their goodness; they were all for the most part *very rich*: but they chiefly commended that sort of wine out of Burgundy, which is commonly called *Arbois* wine or *Malmſie*.

V Whence was this fetch'd?

C Out of my uncles winecellar.

V Hath he much of this same sort?

C Two hogsheads of *Claret* wine, and two of most pure white-wine.

V How ended the dinner?

C When my Uncle saw the guests almost weary with eating and drinking, and talking; he commanded wine to be filled for every one, and invited all to the drinking of the last health.

Ut ait Horátius.

Sed nos hanc censuram o-mittámus, juxta provér-bium, *Ne sutor, &c.*

Redeámus igitur ad propó-situm.

Quale vinum appósitum est?

Si de colóre quæris; album, nigrum, fulvum, sanguineum, deque singulis colóribus vina multiplicia.

Si de bonitáte; ómnia ferè generosissima: sed imprimis commendabánt illud vini genus ex Burgundiâ, quod vulgò vocáitur *Arboisum*.

Unde hoc peretátur?

Epátrui cellâ vináriâ.

Habétne multum ejúsmodi.

Duos cados vini *Helveoli*, duos item albi *limpidissimi*.

Quis fuit prandii éxitus?

Ubi videt pátrius convívas omnes pene defessos edendo, bibendo, colloquendo; tunc vinum infundi jubet singulis, & omnes ad extremum potum invitât.

Hereupon all things are orderly taken away.

Broad fine linen towells are spread upon the tables; sweet water is given them to wash their hands withal lightly; I and my uncles son, as we used to do, say grace; and my uncle with a loud voice thanks all the company.

At the last, he that was the uppermost Pensionary, in the name of the guests, gave publick thanks to the master of the feast, in a pretty handsome speech; and withal chid him because he had feasted them with such stately provision.

Nay, (saith my uncle) I pray you pardon me, because I have not entertained you sufficiently according to your worth.

When they had said thus they all rose from the table: a great many having taken their leave, presently went away; the rest tarried standing and talking in the Hall.

V What did you in the meantime that had waited at the table?

C We got us into the Kitchen

Hinc ordine tolluntur omnia.

Interfuntur mensis latiora mantilia ex lino tenuissimo; datur aqua odorifera manibus leviter abluendis; ego & patruelis, de more, Deo gratias agimus; ipse vero patruus clara voce gratias agit universo coetu.

Tandem primus Syndicus, convivarum nomine, satis accurato sermone, publicas agit gratias convivatori; simul objurgat eum, quod tam munifico & sumptuoso apparatu convivatus fuerit.

Imò (inquit patruus) mihi quæso ignoscite, quod vos pro dignitate non satis ampliter tractaverim.

His dictis surgunt è mensa universi: magna pars vale dicto statim discedit; cæteri manent stantes & colloquentes in aula.

Quid vos interea qui ministraveratis ad mensam?

In culinam ad prandium



to dinner, and there we made much of our selves at our own leisure, and as we listd our selves.

nos recepimus, corpus illic oriose & ex animi sententiâ curavimus.

V Where was the master in the mean time?

C My uncle had called him aside to speak to him.

V I think it was, that he might commend you and his Son to be better taken notice of.

C That is very likely.

V Do you not know what was the occasion of such a great feast?

C What concerns it me to know?

V It concerns me then so much the less.

C You make a good collection, and so I expected.

V But I am no Logician.

C You have natural Logick.

V Countrey folks have the same too.

C But come on, tell me in good earnest, have not I entertained you gallantly?

V I was never at such a feast in all my life.

C I am glad your appetite is so well satisfied.

V I thank God, who hath given us such a pleasant time of leisure.

420

Ubi erat interim preceptor.

Pátruus illum seorsum vocarat ad allóquium.

Credo, ut te & filium suum de meliore nota commendaret.

415

Istud est verisimile.

Nescis quæ fúerit causa tanti convivii?

430

Quid metâ scire refert.

Tantò minùs igitur meâ.

425

Recte colligis, & sic expectabam.

Atqui non sum dialécticus.

Tibi est naturalis dialéctica.

440

Eandem habent & rústici.

Sed agè, dic mihi seriò non ego te tractavi magnifice?

445

Tali convivio nunquam interfúeram.

450

Gaudéo stomácho tuo satis esse factum.

Est Deo grátia, qui dedit nobis, órium tam jucundum.

Let

C Let us rise now at last, for I  
hear the boys are going 460  
from their play.

Col. 23. *Pastorculus,*  
*Pæfatus.*

Pa Tit. who sittest under the  
Mulberry-tree.

Art th' all alone so full of jo-  
lity?

P O Mœlibœus, God gave me  
this leisure;

That mighty God, who for mans  
use and pleasure.

Made all, who gives food to  
each living thing;

who sea, and land, and heaven,  
a covering.

Has fram'd; the great Crea-  
tor whom we call.

Pa Forbear these songs, I have  
forgotten all.

My mind is somewhere else, I  
would contest

P Fain for my drinking. Yet you  
may come rest

With me under this shade; for  
(as you see)

Here's room enough to hold  
both you and me.

Pa Let us let verses alone then  
and betake us to our  
drinking.

P There shall be no stop in  
me; let us examine our  
satchels; come on, open  
yours.

Pa Stay a little while; tell

Surgamus tandem, nam au-  
dio pueros à lusu discède-  
re.

Col. 23. *Pastorculus.*  
*Pæfatus.*

Tityre qui patulæ resides  
sub tegmine mori.

Tunc hic solus erit tam lætus,  
tamque supinus?

5 O Melibœe, Deus nobis hæc  
otia fecit;

Ille Deus magnus qui nostrum  
fecit in usum

10 Omnia, dans propriam cunctis  
animalibus escam;

Qui mare, qui terras, & quod  
tegit omnium cœlum,

Condidit; ille opifex rerum  
qui summus habetur.

Carmina mitte loqui nunc me  
liquere Camænæ.

Est mihi mens alibi, cupio  
certare merenda.

20 Sed tamen hæc mecum poteris  
residere sub umbra;

Namque hic (ut cernis) locus  
est satis amplus utrique.

52 Mittamus ergò versiculos, &  
admerendas nostras confe-  
ramus.

Per me non stabit; scrutemur  
peras; agè, explica tuum;

30 Expecta parumper; dic mihi  
me

- me first, what have you  
for your drinking?
- P Bread.
- P As if indeed a drinking used  
to be without bread.
- P **P**oor folks have not  
alwayes so much as  
bread.
- Pa You put me in mind in good  
time : we must put our  
scraps into their Almshouse-  
basket.
- P What if there shall be no  
scraps?
- Pa At the least there will be  
some bread left, and this  
will be enough.
- But tell me without any  
more ado, have you any  
meat?
- Pa What do you make any que-  
stion? my mother would  
not send me to school  
without some meat.
- P Tell me then what is it?
- Pa Guess.
- P **I** am no Prophet; nor  
would I spend this drink-  
ing time in trifles.
- Pa At the least you shall try  
how you can guess;  
concerning which thing  
we have heard something  
already in Rhetorick.
- P It is either cheese or flesh-  
meat that was left at Din-  
ner.
- Pa Neither.
- mihi prius, quid habes in  
merendam?
- 35 Panem.
- Quasi verò sine pane me-  
renda esse sóleat.
- Ne panem quidem pauperes  
semper habent.
- 40 In témpore ádmones : po-  
nendæ erant reliquiæ no-  
stræ in eorum corbulam.
- 45 Quid si reliquiârum nihil  
fuerit?
- Saltem restabit panis, &  
hoc satis erit.
- 50 Sed dic tandem, nunquid ha-  
bes opsonii?
- Eriam dúbitas? mater mea  
nunquam committeret, ut  
me in scholam mitteret  
sine aliquo opsonio.
- 55 Dic ergò, quid est?
- Divina.
- Non sum vates, nec velim  
hanc merendæ horam in  
nugis térerere.
- 60 Saltem periculum facies, quam  
vales conjecturis; quâ de  
re jam aliquid in Rhetó-  
ricis audivimus.
- 65 Aut cæsus aut caro est resi-  
dua ex prandio.
- 70 Neutrum.

- Pa I pray thee tell me, that we  
may frame our selves to  
our work.
- P That I may torment you no  
longer, they be early  
pears. 75
- Pa Say you so? it is a nobelty;  
I saw none yet this year.
- P See you them now,
- Pa How ripe are they? 80
- P Why did you not say too,  
how good?
- Pa But I have not tasted them  
yet.
- P You have given me a wit-  
ty nip. Take and tast. 85
- Pa O strange! how mellow  
they be! how good and  
juicy!
- P Ought we not justly to give 90  
thanks to our God, so  
bountiful a Father, who  
bestows upon us, that do  
not deserve it, so many &  
so several good things? 95
- Pa He that doth it not, is indeed  
most ingrateful.
- P Come on, let us eat his good  
things with joy and  
thanksgiving.
- Pa I am hungry already a good  
while ago. 100
- P But have you no meat?
- Pa See a thick piece of old  
Cheese.
- P Let us first eat our pears, & 105  
we will close our stomachs  
with Cheese.
- Pa Let us make hast, lest the
- Dic fodes, ut accingamus nos  
operi.
- Nè te diùtius tórqueam,  
sunt pyra præcocia.
- Ain' tu? res nova; nondum  
hoc anno videram.  
Vide nunc.
- Quàm macúra sunt?  
Cur non addis etiam, quàm  
bona?
- Sed nondum gustávi.
- Satis acute me reprehendis.  
Accipe & gusta.
- Papæ! quàm mitia! quàm  
boni succi!
- Nónne méritò máximas  
grátias ágere debémus  
nostro tam benigno Pa-  
tri, qui nobis indignis tot  
bona támque vária largi-  
tur? 95
- Qui non facit, is profectò  
est ingratißimus.
- Agendum, vescámur bonis  
ejus cum gáudio & gratiá-  
rum actióne.
- Jamdúdum esúrio.
- Sed tu nullum habes opso-  
nium?
- Vide frustum crassum vetusti  
casei. 105
- Edámus primùm pyra, cáseo  
claudémus stómachum.
- Sed maturemus, ne for-  
time



- time perhaps prevent us. 110 *te hora nos opprimat. 3*
- P I see neither of us loyter ;  
certainly as for me , I  
can eat no faster. *Neutrum cessare video  
certè quod ad me perti-  
net, non queo comesse citi-  
us.*
- Pa But do not eat so greedily 115 *Netamen ita devores porcorum  
like a swine. more.*  
*Are you not ashamed at  
all?* *Ecquid pudet ?*
- P Because you said we must  
make hast. 120 *Quia dicèbas esse festinan-  
dum.*
- Pa I said, let us make good  
speed, but not, let us  
make more hast then  
good speed. *Maturemus dixeram, non  
autem, festinemus.*
- P I make no such scrupulous 125 *Ego non adeò scrupulose in-  
a difference betwixt these ter hæc verba discrimen  
Verbs. facio.*
- Pa Yet the Master will have 130 *Vult tamen præceptor, ut  
us speak properly, as proprie loquamur, quantum  
far as our capacity will per ingenii captum licebit :  
reach : for by speaking nam bene loquendo, bene  
well we learn also to etiam scribere condisci-  
write well. mus.*
- P And on the other side, by 135 *Contra diligenter scribendo ;  
writing carefully we consuescimus etiam rectè lo-  
wont our selves to speak qui.*  
rightly.
- Pa These two are joyned one 140 *Hæc duo inter se conjuncta  
to another. sunt.*
- P But do you hear ? let us eat 145 *Sed heus, otiose (inquam)  
leisurely, (I say) for we edamus ; satis habemus  
have time enough. temporis.*  
*Is not this whole hour free  
for our drinking ?* *Nonne tota hæc hora ad  
merendam libera est ?*
- Pa Truly it is free to day ; but 145 *Hodie quidem libera est ;  
nevertheless let us give sed tamen desinamus, nè  
over, lest our bread fail panis deficiat nos, & ni-  
us ; and there be nothing hil reliqui fiat pauperibus*  
left for the poor. *Let*

- P Let us go to the Well then 155 *Eamus ergo ad puteum ut  
that we may drink a  
little. aliquantum potemus.*
- Pa Fie, you alwaies abuse the  
propriety of the word :  
that is, to soak it in, not 160  
to drink. *Hem verborum proprietate  
semper abuteris ? istud  
bibere est, non potare.*
- P I thank you that you do  
not spare me. *Quod mihi non parcas há-  
beo sanè grátiam.*
- I got those faults by bad  
teaching at the first. 165 *Ex pravâ institutione hæc  
vicia contraxi.*
- Pa Quintilian then said very  
truly ; Those things stick  
most closely which are  
worst. *Verissimè igitur Quintilia-  
nus dixit ; Hæc ipsa magis  
pertinaciter hærent quæ de-  
teriora sunt.*
- P Do you remember it ? 170 *Meministin' ?*
- Pa I remember it ? but in the  
mean time help me, that  
we may draw water  
out of the well. *Memini, sed interim juva  
me, ut hauriamus aquam e  
puteo.*
- P But more strength to it, 175 *Enitere validius, nimirum  
you let me take all the  
pains. me laborare sinis*
- Pa You will drink so much the  
more pleasantly. *Tantò bibes jucundius.*
- P We have drunk enough : 180 *Bibitum satis est : recipiámus  
let us get into the hall, nos in aulam, né pre-  
that we may not be away  
at prayers and Thanksgiv-  
ing. cationi desimus & actioni  
gratiarum.*
- P Do you go before, whilst I  
go thither to make water. 185 *Tu præcede, dum urinam  
illuc eo rédditum.*
- 
- Col. 24. Leonard, Polli. *Col. 24. Leonárdus, Pollio.*
- 
- L I wonder greatly at your  
negligence. *Demíror tuam negligenti-  
am.*
- P In what thing I pray you ? *Quâ in re tandem ?*
- L Because you look to your  
self no better. 5 *Quòd te non curas diligen-  
tius. Per-*

P Perhaps I look to my self too much.

I eat, and drink, and sleep sufficiently; such is Gods goodness towards me: besides, **I comb my hair,** **I wash my hands,** face; teeth and eyes, and these in the morning especially moreover, when time serveth, **I recreate my body,** refresh my mind, & play with the rest. What, would you have any more

L Let us let those things pass, those are not the things that I blame in you.

P What then?

L **Look about your cloaths;** from foot to head you shall find nothing whole; all things are torn and worn out of order. Truly these things do not become your descent, if at the least you would but see to get your cloaths mended or repaired some way or other.

P You say what you list; but if you had Parents so far off, perhaps you would not be finer.

If I had but money, I would not suffer my self to be so tattered.

L And yet you are not void of negligence. For why do you not ask to borrow somewhere?

Ego verò me curo fortasse nimis.

Satis edo, bibo, dormio; quæ est Dei erga me benignitas: præterea, *pecto capillum, lavo manus, faciem, dentes, oculos, & hæc manè præcipue: quin etiam, cum tempus postulat, corpus exerceo, relaxo animum, & ludo cum cæteris. Quid vis amplius.*

Mittamus ista; non ea sunt quæ in te reprehendo.

Quid igitur?

*Circumspice vestimenta tua; a calce ad verticem nihil integrum invenies; omnia sunt lacerata & obsoleta. Ista profectò nequâquam vestrum genus decent, si saltem curares vestitum tuum sarcindum, aut quoquo modo instaurandum.*

Lóqueris tu quidem quæ libet; quòd si parentes haberes tam procul remotos, fortasse non esses elegantior.

Si mihi pecunia suppéteret, non paterer me usque adeò pannosum esse.

Nec ideo tamen cares negligentia. Cur enim non petis aliunde mutuò?

2 3 Where

P Where should I ask?

L If you cannot elsewhere, yet surely you might of the Master.

P What if he should be unwilling to lend me some?

L He denies none of his *Ta-*  
*blers*, if he see they have need.

P I know that well enough, but I am too bashful to go to him to ask him.

L Ah! that is a clownish kind of bashfulness.

P Yet I had rather be bashful than impudent.

L Bashfulness (as one said) is a good sign in a young man; but a mean is every where to be used.

P I am of that disposition, that I am ever afraid to offend any man.

L I commend your disposition but (there is reason in roasting of eggs, i. e.) there is a mean in all things.

For that fear of offending ought to have place in base or ugly things; but here I see no such matter.

It is an usual thing in the society of men, for one to stand in need of another's help: who then will impute it as a fault to me,

Unde pèterem?

Si non alicunde, certè à præceptore posses.

Quid si dare nullet?

Nèmini dènegat ex discipulis domesticis, siquidem videt opus esse.

Id ego non ignoro, sed sum verecundior, quàm ut audeam ex eo pètere.

Ah! *rusticus est iste pudor.*

Malo tamen verecundus esse quam impudens.

Verecundia (ut dixit quidam) est bonum in adolescentem signum; sed ubique adhibenda est mediocritas.

Ego eo sum ingenio, ut semper verear offendere quempiam.

Ingénium laudo; sed est modus in rebus.

Nam ille offendendi metus habere locum debet in rebus turpibus, aut certe indecoris; hinc verò nihil tale video.

Est usitatum in hominum societate, ut alii aliorum opera indigeant: quis igitur mihi vitio dabit, si quid ab amicis aut com-

if



- if I ask any thing of my friends, either to lend or borrow ? 85 modatò petam aut mútuò ?
- P No body will blame you , unless perhaps you will misuse such things. 90 Nemo reprehender, nisi fortè rebus ejúsimodi abúti velis.
- L But ( you as far as I know you , ) will not misuse them. Tu verò ( quantum ego te novi ) abúti nolles.
- P Fie upon that misusing. Apage istum abúsum.
- L What doth hinder you now then that you cannot ask, especially of a man that is very courteous, and ( as it doth appear, ) loves you very well ? 95 Quid ergo jam obstat quò minùs petas, præsertim ab hómine facillimo, tuíque ( ut appáret ) amantíssimo ?
- P Well, I will ask, but by a little Epistle which I will give you to him. 100 Agé, petam, sed per epistólium, quod, ut reddas, tibi dabo.
- L I will give him it truly with all my heart , and I will carefully commend you to him. 105 Reddam profectò libentíssimè, réque illi commendábo diligenter.
- P Truly I am not a little thankful to you, that you have made so much reckoning of me , as to encourage me to this confidence. 110 Equidem non parvam tibi grátiam hábeo, quòd me tanti féceris, ut ad hanc fidúciam hortarére.
- L Now it remains that you write the Epistle that you spoke of , and let me alone with the rest. 115 Nunc restat ut scribas quod dicis epistólium ; reliqua mibi committas.
- P God speed us well in what we have begun. Bene vertat Deus quod cœpimus.
- L Make no question but the matter will go well enough. 120 Ne dúbites, res prospere succedet.

Col. 25. *Clavellus, Quercetanus.*

C You know not what thoughts  
I have had of late.

Q What was that, I pray you?

C I was a minded to put my  
self into the Colledge.

Q What into the Colledge to  
reside there?

C Not that I may reside there  
as a lodger, but that I may  
dine with you at the  
Masters table.

Q I would you spake this from  
your heart, and as you  
think.

C You should know sufficiently,  
by our mutual acquaintance  
and friendship, that  
I do not use to feign or  
dissemble any thing with  
you.

Q I know this very well long  
since already; but when  
I heard that word from  
you, my passion forced  
me to cry out so hastily,  
I had so quite forgot my  
self.

C I take your meaning to  
be no otherwise: but to  
the purpose.

My father indeed doth not  
force me, but I see well  
enough by his counte-

Col. 25. *Clavellus, Quercetanus.*

Nescis quid mihi his diebus  
in mentem venerit.

Quid isthuc, quæso?

Cogito in gymnásium me  
recipere.

Quid in gymnásium habi-  
tandi causâ?

Non ut inquilinus habitem,  
sed ut vobiscum vivam in  
mensa præceptoris.

Utinam istud ex ánimo ac  
verè diceret.

Ex nostrâ mutuâ consuetu-  
dine atque amicitia de-  
beres satis intelligere, me  
nihil apud te neque simu-  
lare neque dissimulare so-  
litum.

Planè istud jampridem in-  
telligo; sed audito ex te  
isto verbo, me rapuit af-  
fectus in eam exclamatio-  
nem, ita prorsus oblitus  
eram mei.

Non aliter dictum tuum acci-  
pio: sed ad rem.

Pater quidem non cogit  
me, sed ex vultu &  
verbis ejus satis video  
nancè

nance and words , that  
pleaseth him very well.

Q Truly this is the ditty of  
the matter. Your father 40  
being a very discreet  
man, knows very well ,  
that ingenuous disposi-  
tions will not be com-  
pelled , but are easily 45  
perswaded. And yet  
I make no question but  
that is done by the in-  
stinct of Gods Spirit : but  
what think you? 50

C I am of that opinion ,  
especially seeing I incline  
that side on my own ac-  
cord.

Q It is a great sign that resolu- 55  
tion is from God.

C I have thought, so.

For they that are compelled  
to that matter by their  
parents, do commonly  
seek for shifts, whereby 60  
to slip their govern-  
ment.

Q I ( that I may confess inge-  
nuously ) have sometimes  
had experience of that in 65  
my self, I mean, before  
I went into the Colledge.

For what do you think ? I  
heard so many railing re-  
ports from those slaves of  
Satan , both concerning  
the master, and concern-  
ing his discipline, that  
methought I went rather,

id illi placere máximé.

Nempe hoc illud est. Novit  
pater tuus, vir prudentissi-  
mus, liberalia ingenia cogi  
nolle, duci facile. Sed ta-  
men non dubito id fieri  
divini instinctu núminis :  
tu verò quid júdicas ?

In eadem sum sententia, præ-  
ferim cum ego quoque in  
eam partem sponte pro-  
péndeam.

Magnum argumentum istud  
esse ex Deo consílium.

Id ego crediderim.

Nam qui ad eam rem cogun-  
tur à parentibus, serè  
querunt subterfugia, qui-  
bus detrécent imperium.

Ego (ut fácear ingénuè) al-  
quando id in me sum ex-  
pertus, antè scilicet quàm  
ingressus essem.

Quid enim censes ? Audié-  
bam ex istis Sátanæ  
manicipiis tot maledicta  
rum de præceptóre, tum  
de disciplinâ, ut mihi  
vidérer in cárcerem aut  
pistrinum ingredi vé-  
into

into a Prison or an house of correction, than into a Colledge. 75

And if you also had light on some such *rogue*, there is no question but he would have endeavoured what he could to deter you from so soon a resolution. 80

I had not yet disclosed it to any body. 85

C What you say to me, is not to disclose to others.

Q I know it very well, but *that overslipped me* out of Terence. 90

C Now let us go on to the the rest.

Q What remains, but that you pray to God, and go on stoutly in your resolution? You shall hear concerning our daily diet at the table, concerning the familiarity of the Master and the usher in hearing the repeating of lessons, concerning the gentleness of our Master in his dieting with us, concerning that pleasant strife in our studies after supper, concerning the liberty of discourse at our leisure about honest things, concerning the freedom of finding fault one with another. 95 100 105 110

rius quàm gymnásium.

Quòd si tu quoque in aliquam ejúsmodi *pestem* incidisses, non dúbium est, quin ille má nibus pedibú s que obnixè conátus esset absterre re te ab isto tam sancto propó sito.

Némini adhuc palàm féce ram.

Quod mihi dicis, non est palàm fá cere.

Satis scio, sed *mibi istud ex cedit* ex Terentio.

Nunc pergá mus ad réli qua.

Quid restat, nisi ut Deum préce ris, & pergas gnávi ter in sententiá? Audies de quotidiano victu in vestrá mensá, de precep toris & hypodidácali fa miliari áte in audienda prælectiónum repetitió ne, de facilitáte precep toris in ipso convictu, de illo à cœná plácido stu diórum certámine, de lí berá inter nos reprehensi óne.



Concerning all these (I say) 115  
 you told me enough at o-  
 ther times, which do all  
 please me very well: yet  
 methinks nothing is  
 more profitable than 120  
 that constant use of  
 speaking Latine. For  
 what greater benefit is  
 there of our studies? what  
 is more honest? what is 125  
 more pleasant? especial-  
 ly when one freely blames  
 another without hatred  
 or envy.

Q What, because they that are 130  
 overcome in striving a-  
 bout those things are  
 onely punished, and they  
 that do overcome have  
 rewards given them?

C Lastly, all your employ- 135  
 ments do marvelously de-  
 light me in the very hea-  
 ring.

Q How much rather would 140  
 you say so, if you saw  
 them, if you were by  
 whilst they are done!

C I will be by, if God will.

Q I wish within these few  
 days.

C So I hope indeed: yet I  
 have one scruple left  
 which you can easily  
 rid me of, if you will.

Q I will in good earnest, if 150  
 I can, but in the mean  
 time have a care you do  
 not seek a knee in a

fatīs multa narrāsti mihi  
 alias, quæ quidem valde  
 placent omnia: mihi ta-  
 men nihil videtur utilius  
 quam illa perpetua Latine  
 loquendi exercitatio. Quid  
 enim major est studiōrum  
 fructus? quid honestius?  
 quid jucundum magis?  
 præsertim ubi alius alium  
 sine odio aut invidia libe-  
 re reprehendit.

Quid, quod victi in earum  
 rerum certamine pudore  
 tantum puniuntur, victo-  
 res etiam præmio donan-  
 tur?

135 Omnes denique vestrae ex-  
 ercitationes, vel auditi-  
 u ipso me delectant mi-  
 rifice.

140 Quantum magis illud diceret  
 si videris ista, si dum ge-  
 runtur interesset!

Ego (Deo volente) intēro.  
 Utinam propēdiem.

145 Itā spero quidem: unus ta-  
 men restat mihi scrupulus,  
 quo me facile (si voles)  
 liberabis.

150 Faciam bona fide, si potero;  
 sed interim ne nodum in  
 scirpo queras, ut antea  
 bul-

**R** bulrush, (i. e. that you make not a scruple where none is) as we saw before in Terence.

Come on, what scruple is it without any more ado.

**C** I am not satisfied about school-government: not that I would desist from mine enterprise because of that; but that I come more chearfully and more pleasantly after I have heard of it.

**Q** Unless you were one who (as I know) do neither think me an idle headed fellow nor a liar, I had rather be silent altogether in this business, then report to you what I think.

**C** Why so, I pray you?

**Q** Because it is a very hard thing to make them seem likely, though they have been otherwise very true, seeing the common sort of people speaks and thinks the worst they can concerning them.

**C** To what end do they that, I pray you?

**Q** For our government is so ill reported of amongst those idiots, through those wicked peoples lies, that it is a wonder that any one is willing to dwell in

vidimus in Térentio.

Age, qui tandem scrúpus iste est?

*160 Suspecta est mihi vestra disciplina scholastica: non quòd velim incepto desistere, sed ut alacrius veniam & jucundius ubi eà de re audiero.*

*170 Nisi tu esses qui ut (ego novi) me nec vanum, nec mendacem existimas, è-quidem malletm de hoc omnino tacere, quàm ea tibi referre quæ sentio.*

*175 Quid ità tandem?*

*Quia difficile est ea verissimilia facere, quanquam alioquin verissima, cum de his vulgus hominum pessima quæque dicat & judicet.*

*185 Quorsum, quæso?*

*Nam improbòrum mendaciis adeo male audit nostra disciplina inter istos idiòtas, ut mirum sit unum aliquem habitare in scholâ nostrâ velle, tam-*  
*our*

our school, though (such  
is the work of God) the  
worse we are spoken of,  
the more come to us. 195

**C** You need not make such a  
long preface; tell me  
every thing plainly, be  
not afraid, you shall not  
affright me. 200

*I all things apprehend, and  
well advise aforehand.*

**Q** Mind then, and I will  
tell you as briefly as  
may be, whatsoever shall  
seem to be any thing  
worth. 205

And first, I would have you  
perswade your self, that  
our master is much more  
kind to us than he makes  
open shew in the schools 210

For he behaves himself as  
familiarily amongst us as a  
discreet father uses to do  
amongst his children. 215

You will say then, why is he  
so severe openly?

I answer because (as I heard  
him, when he one time  
told one of his acquaint-  
ance) such a company  
of scholars, and of such  
several dispositions, can  
neither be kept in, nor 225  
held to their duty, with-  
out such severity.

For every one would live  
after his own fashion, eve-  
ry one would live as him-  
self thought good. 230

etsi ( quod est opus Dei)  
quò peius audimus, eò-  
plures ad nos convèniunt.

*Nihil opus est tam longa insi-  
nuatìone; dic mihi planè  
omnia, nè timeas, non me  
absterrèbis.*

*Omnia percepi, atque animo  
mecum ante peregi.*

*Adverte igitur animum, di-  
cam brevissime, quicquid  
alicujus esse momenti vi-  
debitur.*

Imprimis, illud velim per-  
suadeas, præceptorem esse  
nobis multò humaniorem  
quàm in scholâ palàm ap-  
pàret.

Tam enim familiàriter ver-  
sàtur inter nos, quàm  
prudens pater solet inter  
liberos.

Cur igitur (inquies) est  
palàm tam severus?

Respondeo, quia sine tali se-  
veritatè (ut ex ipso audi-  
vi cùm aliquando famili-  
liari cuidam narràret)  
tanta turba scholàstica,  
tàmque variis mòribus  
prædita, nec coerceri, nec  
in officio contineri pos-  
set.

Suo enim quisque more, suo  
quisque arbitrato vellet  
vivere.

More

C Moreover, I oft-times wonder with my self, that there is so great reverence, silence and modesty throughout the whole school.

Q You would wonder much more, if ever you had seen *courtrey-schools*.

C I have sometimes seen them and seriously considered them.

Q There is more silence in our school of six hundred, then of forty, yea thirty in those *petty schools*.

C But go on I pray you; I am afraid you will prove an *Asian*, (i. e.) a tedious *Orator*.

For now your discourse begins (as it were) to *ramble too far*.

Q But you your self trouble me  
C I have said nothing besides the purpose; but now go on with the rest.

Q Shall I tell you in short? This domestical discipline, though it seem distastful to a few that are naught, yet it greatly pleaseth them that are good and studious, because of its commodity.

For if things were loosely carried at home, what could we have safe against

Quinétiam, miror ego mecum sæpissimè, tantam esse totà scholà reverentiam, tantum silentium, tantum dènique modestiam.

Multò magis mirarère, si unquam vidisses *scholas paganicas*.

Vidi aliquando, atque consideravi diligenter.

Plus est silentii in gymnásio nostro sexcentário, quàm quadraginta puerórum, imo triginta, in istis *scholis trivialibus*.

Sed perge, quæso; véreor nè sis *Orator Asianus*.

Jam enim incipit oratio tua quasi *longius aberrare*.

Atqui étiam interpellas ipse.

Nihil extra propósitum dixi sed nunc proséquere.

Vis in summa dicam tibi? Disciplina hæc domestica, licèt paucis improbis odiosa videátur, bonis tamen & studiósis propter utilitatem valde placet.

Nam si domi res esset dissoluta, quid nobis tutum foret contra lacivórum & the



the assaults of saucy and wanton boys? what rest could we have? what quietness of our studies 275 could there be? The government therefore it self is a refuge, and as it were a place of defence to them that truly love learning, **just** as the 280 haven is to the sea-man in a storm.

Lastly, whosoever amongst us is quietly disposed, and 285 always ready to do well, is most safe from severity of correction.

Nor indeed doth our master that, to hale us to our 290 studies with blows and strokes; but he endeavours rather to bring us by these things especially, by honest and good 295 usage, by good will, courtesie, gentleness of behaviour, benefits, and, to conclude, by the love of 300 vertue and learning.

Whence it comes to pass, that the greatest part of us are so inclined, that we study to obey him from 305 our heart, we take heed of offending him, we love, observe and reverence him him as a father.

C Otherwise you should not 310 do the duty of scholars.

petulantium insultus? quæ nobis quies? quæ studiôrum tranquillitas? Itaque disciplina ipsa veris studiôrum amatoribus est perfûgium, & quasi propugnaculum, non secus ac nautis portus in tempestâte.

Dénique quisquis est inter nos pacificus, & ad rectè semper agendum parâtus is est à disciplina tutissimus.

Nec verò id agit preceptor, ut nos plagis & verberibus trahat ad literarum studia; sed nos potius inducere nititur his maxime rebus, honestâ & liberali tractatione, benevolentia, humanitate, facilitate morum, beneficiis, denique, virtutis & studiôrum amore.

Ex quo fit, ut major pars nostrum sic affecta sit, ut illi ex animo parere studeat, eum caveat offendere, eum tanquam parentem diligat, observer, revereatur.

310 Alioqui discipulorum officio non fungeremini.

But

Q But there are some that deserve alwaies to be beaten who neither fear God, nor their parents, nor blows, who hate learning (that I may use Horace's words) worse than a dog or a snake, and to such (I say) severe discipline is used sometimes, because indeed necessity compels it.

C I am satisfied: For now I perceive to what the severity of your discipline tendeth.

Q To wit, that it may maintain good manners, and correct or expel bad.

C Truly I am in love with that discipline, I am so far from fearing it.

And now, my *Quercetanus*, I love thee for that freedom of discourse, whereby you have the more encouraged me.

Q I humbly thank our heavenly Father, who hath given you a good understanding and a sound judgment.

C Farewell, and look for me (if God will) the next week.

Again farewell, and commend our design ever and anon to Christ in your prayers.

I wish you a good night

At sunt quidem verberones, qui nec Deum timent, nec parentes, nec verbera, qui & literarum studia oderunt cane pejus & angue, (ut verbis utar Horatii:) talibus (inquam) severa interdum adhibetur disciplina, quia videlicet necessitas cogit.

Sat habeo: nunc enim video quorsum spectat vestrae disciplinae severitas.

Nimirum, ut mores bonos tueatur, malos autem ut corrigat, aut expellat.

Ego disciplinam istam sane deosculor, tantum abest ut reformidem.

Te autem, mi *Quercetane*, amo equidem de ista loquendi libertate, quam mihi stimulos acriores addidisti.

Ego verò immortales gratias ago patri cœlesti, qui tibi mentem bonam dederit & sincerum judicium

Vale igitur, & me (si Dominus permiserit) expecta hic proximâ hebdomade.

Iterum vale, & inceptum nostrum tuis precibus Christo commenda etiam atque etiam.

Precor tibi noctem quietam

rest, and that you may sleep soundly.

Col. 26. *Florentius,*  
*Basilus.*

F What is the matter I see you so sad?

B Woe is me! I am almost out of my wits, I am smitten with such a fear.

F What is the matter, I say?

B The Master hath caught us.

F In what? In Theft?

B Alas! no such matter.

F In what then?

B Private Junkering.

F An hainous crime indeed!

B Woe is me! woe is me! what should I do?

F Alas! do not trouble yourself so much.

B Who were with you?

F *Fluvianus* and *Florentis* O ungracious boys, that made me go thither!

B Where was that done?

F In *Fluvian's* Chamber, who I could wish he had not risen out of his bed to day.

F How were you catch'd at length?

B Was not the Chamber door lock'd?

F Yes, it was, but the Master (as you know) hath the keys of all the Chambers: besides, we thought

etiam, & summum placidum.

Col. 26. *Florentius,*  
*Basilus.*

*Quid est quod te ita tristem video?*

Me miserum! vix sum compos animi, ita sum timore percussus.

*Quid (inquam) istud est? Præceptor nos deprehendit.*

*Qua in re? in furtione?*

Ah! minimè gentium.

*In quo igitur?*

*In secreta computatione.*

*Indignum facinus!*

Heu me miserum! me miserum! quid agam?

*Ah! ne te affliges tantopere.*

*Qui aderant tecum?*

*Fluvianus & Florentis. O perditos, qui me huc impulerunt!*

*Ubi id factum fuit?*

*In cubiculo Fluviani, qui utinam hodie è lecto non surrexisset.*

*Quomodo tandem deprehensi estis?*

*Non erat obserarum cubiculum?*

*Imò erat, sed (ut scis) præceptor claves habet omnium conclavium: præterea, putabamus illum*

A a he

- he had been gone to a meeting of the brethren to day ; otherwise we would have bolted the door. 35
- F Howsoever the matter goes, it fell out as God would have it. 40
- B I am verily so perswaded ; but commonly we thus use to impute all our matters, whether they be good or bad, to our wisdom or indiscretion. 45
- F Upon what occasions had you begun that junketing.
- B Those two ( as you know very well ) are no Tasters. 50
- F What then ?
- B Some I know not what kind of Dainties were brought them from home for their diet ; which I wish they had been lost by the way. 55
- F But God would not have it so ; go on. 60
- B And because I sometimes teach them at my leisure, they invited me yesterday, after Supper, to that good cheer against to day's breakfast. 65
- F It was an unhappy breakfast to thee , but what, was there any wine ? 70
- E Yes, there was wine more than needed.
- in conventum hodiernum fratrum accessisse ; alioqui pessulum obdidissimus ostio.
- Utcunque res habet , Deo volente incidit,
- Sic omnino sum persuasus ; sed fere ita solemus nostra omnia, sive bona sive mala , vel prudentiæ nostræ attribuere vel imprudentiæ.
- Quâ occasione computationem istam occeperâris ?
- Illi duo ( quod satis nôsti ) non sunt convictores.
- Quid tum ?
- Domo allatæ fuérunt eis ad victum nescio quæ expeditæ ; quæ utinam in viâ periissent.
- Sed noluit Deus ; perge.
- Et quia illos interdum per otium doceo, heri, post cœnam, ad istas épulas me invitârunt in hodiernum jentaculum.
- Tibi infaustum jentaculum : sed quid, erâne vinum ?
- Imò plus satis erat vini.



- For they have rundlers of  
Wine in our masters cellar.
- F What said the Master when  
he found you feasting so?  
was he not very angry,
- B He was not a jot moved;  
but smiling, said, **I**  
**would be one of that**  
**good company**, if you  
please.
- F O troublesome guest! what  
did ye?
- B **All were all astonished**  
**and struck dumb.** For  
when he had said this, he  
presently got him away.
- F I see here all are as bad  
signs as may be.
- B Who would not think as  
much?
- F The master must needs have  
smelt out the business some  
other way.
- B I suspect one, that had be-  
wray'd us.
- F Whom do you suspect?
- B I will tell you after the end  
of the business.
- F How shall you help this mis-  
chief?
- B I know nor; **we are all very**  
**blank:** although those  
two that banqueted with  
me seem not to be trou-  
bled at all; **for they have**  
**an excuse ready.**
- F What can they alledge, I  
pray you?
- Habent enim vini doliola in  
cellâ præceptoris.
- 75 Quid præceptor, ubi vos sic  
epulantes vidit? *annon*  
*excanduit gravissime?*
- 80 Nihil prorsus commorus est;  
sed subridens, *volo in-*  
*quit esse de isto symposio,*  
*si placet.*
- 85 O molestum convivam!  
quid vos?  
*Attoniti omnes obmutescimus.*  
Nam eo dicto statim se  
proripuit.
- 90 Omnia signa video hic esse  
pessima.  
Quis ita non iudicet?
- 95 Oporteret præceptorem ali-  
unde rem olfecisse.
- 100 Suspectus est mihi quidam,  
qui nos indicaverat.  
Quem suspicaris?  
Dicam tibi post rei exitum
- 105 Quod invenietis huic malo  
remedium?  
Nescio; *valde stupemus omnes:*  
*rametsi duo illi conviva-*  
*tores mei nihil videntur*  
*esse solliciti habent enim*  
*in promptu causam.*
- 100 Quid tandem causari queunt?

- B They will say, we went to breakfast, because we were with our Parents in the morning who brought us Viſtuals yeſterday, when others got their breakfast. 115
- F That is ſomething indeed; but for all that they will not eſcape ſo. 120
- B Why not? 125
- F Becauſe that ſhould have been done openly in the dining room, but not privily in their Chamber. That alſo will aggravate the buſineſs, that they have drawn you (whereas you are a Tabler) to ſurfeit as it were, which is very diſtaſtful to the Maſter: yet your caſe is far the worſt. 130
- B Tell me then my *Florentius*, what ſhould I do? 135
- F Come on, let us deviſe ſome plot betwixt us, by which (if it be poſſible) you may be acquitted. 140
- B You can expect nothing from me in that kind. 145
- F For I have neither ſkill to adviſe you, nor any power to help you. But do you (I pray you) ſhew all the wit you have to help me quickly. 150
- Iverámus jentatum, inqui- ent, quia manè, cùm cæ- teri jentarent, erámus cum paréntibus, qui heri nobis attúlerant alimen- ta.
- Iſtud quidem eſt aliquid; ſed non tamen ſic pœnas eva- dent.
- Cur non?
- Quia id fieri débuit in tri- clinio palàm, non autem clánculum in cubículo.
- Illud étiam cauſam gravabit, quòd te (cum ſis vi- ctor) quaſi ad crapu- landum addúxerint, quod quidem ipſi præceptóri eſt máximè odióſum: tua tamen cauſa eſt longè péſſima.
- Cedo igitur, quid fáciám, mi *Florenti*?
- Agè, conferámus conſilia, quibus (ſi fieri poteſt) abſolváris.
- Nihil eſt quod à me expe- ctes in eo génere.
- Neque enim conſilii locum ha- beo, neque ullam remedii copiam. Sed tu (óbſe- cro) explica vires ingenii tui ad me cito juvandum.

- I** fear my punishment at hand : you see well enough that ( unless something hinder ) it will be inflicted after Supper. 155 *Animus pendet mihi ; instat pœna : satis vides, ea ( nisi quid impediât ) post cœnam exigetur.*
- F** That will not be done at all. For seeing the fault is not publick, the punishment will not be publick. 160 *Id nequâquam fiet. Cùm enim crimen publicum non sit, non erit pœna pública.*
- B** Whether it be like to be publickly or privately, it will not be deferred. *Sive publicè five privàtim id futurum est, non differetur.*
- F** You are in the right of it. 165 *Recte judicas.*
- B** That is the reason why I now come to you to help me ; if so be you forsake me, I am quite undone ; I shall be most grievously beaten. 170 *Id causæ est quàmobrem nunc ad opem tuam confugerim ; quòd si me deseris, actum est ; dabo pœnas gravissimas.*
- F** You should have gone to God rather, without whom no counsel doth avail, from whom also all help is to be desired and hoped for. 175 *Ad Deum potiùs confugiendum fuit sine quo nulum valet consilium, à quo item salus omnis & perenda & speranda est.*
- B** The case is clear enough, and I forgot not to pray before I came to you ; but yet it is our most gracious Fathers mind, that we use such helps as he offers us, and as it were puts in to our hand. 180 *Res est manifesta satis, & ego priusquam te adirem, non pretermisi precandi officium ; sed tamen vult ille Pater clementissimus, ut iis utàmur auxiliis quæ nobis offert ipse, & quasi in manum dat,*
- Wherefore I intreat you, for our nearness of acquaintance sake, that you would assist me with your advice. 190 *Quare te oro, per nostram arctissimam necessitudinem, ut consilio tuo nunc mihi succurras.*

Here is no time to loiter or delay; and therefore bend all your forces, undertake this cause, I beseech you. 195

F Because you are so earnest upon me that you seem in a manner to enforce me, I will tell you from my heart and truly what I think. 200

Do you know your masters disposition?

B I know it (I think) in some part. 205

F Then you remember that he is very mild, especially to them that he sees submissive, and ingenuously confess their fault; but he can scarcely find in his heart to pardon them that are stout and stomachful. 210

B I have often observed these things. 215

F Do you know then what you should do?

B I pray you, tell me. 220

F Whilst all is yet well with you I perswade you to go to the man by your self into his studie, and to make a speech to this purpose. 225

See, most courteous master I have offended, I confess, most grievously; but (you know) it is the 230

Hic non est cessandi aut tardandi locus; huc igitur vires tuas intende, hanc causam suscipe, obsecro.

Quandoquidem sic instas, ut vim adferre quodammodo videaris, dicam ex animo & vere quod sentio.

Nostin' præceptoris ingenium?

Novi (ut opinor) ex parte aliquâ.

Ergo memoriâ tenes, nihil esse illo clementius, iis quidem quos videt submissos esse, & culpam ingenuè confiteri; superbis autem & contumacibus vix aliquid potest ignoscere.

Ego met ista non semel observavi

Scin' igitur quid facias?

220 Dic mihi, quæso.

Dum tua res abhuc integra est, tibi suadeo ut hominem solus âdeas in musæum, & orationem habeas in hanc sententiam.

En ego, præceptor humanissime, graviter peccavi, fateor: sed (icis) prima est noxa quam ad-

first



	first fault that I have made, for I never did any thing before that seemed to deserve a whipping		<i>miseram; nunquam enim antea quicquam admiseram quod flagris dignum videretur.</i>
	Wherefore most gentle master, you will pardon this first fault (if it please you) for my former integrity.	235	<i>Quamobrem, clementissime præceptor hanc primam culpam (si tibi placet) pristinae integritati meae condonabis.</i>
	But if ever I shall do the like again, I will make no excuse, but be content to be punished most severely.	240	<i>Quod si unquam posthac recidero, causam non dico, quin plectar severissime.</i>
	By this or the like speech (I hope) you will overintreat him.	245	<i>Hac auti simili oratione illum (ut spero) exorabis.</i>
B	O wise and seasonable counsel!		O consilium prudens & opportunum!
F	Make use of it, if you think good.		Utere, si tibi videtur.
	It is such truly as I could wish might be given me in such an ill case.	250	<i>Tale certè est quale mihi dari vellem in ejusmodi malo.</i>
B	But one thing remaineth, about which I am troubled.	255	<i>Sed unum restat, de quo sum sollicitus.</i>
F	How now, what remains?		Eho, quid restat?
B	I shall not be able to speak so briefly and handsomely in the sight of the master, as you have spoken now.	260	<i>Non poterò tambréviter &amp; commodè dicere in conspectu præceptoris, quam tu nunc dixisti.</i>
F	You should not be so solicitous about my words, so you know my meaning.	265	<i>Non debes adeò de verbis meis esse sollicitus, modò teneas sententias.</i>
B	I almost understand it.		Propèmodum teneo.
F	It is well. Now write it in		Bene habet. Scribe nunc

- a rude manner, as you  
can; and then let us com-  
pare it together: after-  
wards you shall get it  
carefully without Book  
word for word.
- B There is nothing more safe  
and sure then this; but  
what time do you think I  
can best go to him?
- F As soon as you see him go to  
his Library after Dinner  
or perchance go to wal-  
k alone (as he uses to do)  
in the Garden, then fol-  
low him presently.
- B What preamble shall I use  
then?
- F You need no other than  
what we all are wont to  
use with him him.
- B What is that?
- F Master, may I speak to you  
a word or two?
- B God send all your counse  
prove well.  
Now I go to write what you  
told me, and afterward  
will see you again.
- F Make hast, for Dinner-  
time is at hand.
- 
- Col. 27. Ambrosius,  
Gratianus.
- 
- G Methinks you are some-  
what sad, Gratianus;  
what is the matter?
- A I think night and day of
- crasso modo, ut pòteris;  
deinde comparémus uná:  
pòstea edisces ad verbum  
diligenter.
- Hoc nihil est neque tũcius  
neque cẽrtius; sed quo  
tempore putas illum ad-  
iri posse opportunẽ?
- Quam primum videris eum  
à prándio se recipere in  
bibliothecam, aut forrẽ  
(ut solet) ambulatũ in  
horto solus íverit, tunc  
illum statim se-querẽ.
- Quo tum utar exórdio.
- Non opus est alio, quàm quo  
apud illum uti solémus  
omnes.
- Quid est illud?
- Præceptor, licetne pauca?
- Bene vertat Deus omne con-  
filium tuum.
- Nunc eo scriptum quod di-  
xisti, deinde te revísam.
- Matũra, nam instat hora  
prandii.
- 
- Col. 27. Ambrósius,  
Gratiánus.
- 
- Subtristis mibi videris, Gra-  
tiáne; quid rei est?
- Dies noñsque de patre ab-  
my

- my father that is from home, and **I grieve myself away** for that matter.
- A How long hath he been from home?
- G About four moneths.
- A Hath he writ nothing to you in the mean space?
- G **Since he went from us, we have not heard one word.**
- A It may be that he writ; but **his letter either miscarried; or was intercepted.**
- G It is very likely that you say for heretofore he used to write to us, where soever he was. (summer?)
- A Went he not to Paris this
- G Truly **he set out** then with that resolution.
- A I am confident he is safe.
- G And I am not diffident; but my grief is not thereby abated.
- A What saith your mother?
- G **She takes on almost continually;** thence it is that my grief is doubled.
- A Yet you should not torment your self so continually; for it behooves you rather to hope well of him, then to grieve your self so much.
- G For what are four moneths?
- A **How many thousands**
- 5 sente cōgito, & ob eam rem interim *maerore conficior.*
- Quamdiu absuit?
- 10 Quattuor abhinc menses. Nihil ad vos interea scripsit?
- 15 Ex quo discessit, ne verbum quidem audivimus.
- 20 Fieri potest ut scripserit; sed aut *literæ interciderunt, aut fuerunt interceptæ.*
- Quod dicis verisimile est. Nam anrea ubicunque esset, solēbat nobis scribere. (Lutēriam?)
- 25 Nonne hāc æstāte iuerat? Eo certē consilio tunc sese in viam dederat.
- Confido saluum esse.
- Ego quoque non diffido sed non ideo meus allevatur dolor.
- 30 Quid ait mater.
- Fere semper lamentatur; inde fit ut mihi duplicetur aggritudo.
- 35 Sed tamen non usque adeo te macerare debes; potius enim de illo bene sperare oportet, quàm te macerare.
- 40 (menses?) Quid enim sunt quattuor Quotula pars est eorum qui are

- are there that are so many years from home, being tossed in the mean time to and fro. 35
- With sundry dangers and great casualties?*
- G But what do others hazards and hazards comfort me
- A But see you be not too nice, that you cannot endure to be without your Father such a little time. 40
- G Truly I could take it patiently, if I did but know that he is well.
- A With whom can it be ill, who puts all his hope in God? For whether we live or die, we are the Lord's, as St. Paul saith. 50
- G I make no question: but such is the infirmity of this flesh of ours. 55
- A What should he do then that hath no hope in God?
- G I know not.
- A But have a care that God be not offended by that impaciency of yours. 60
- G I straitway acknowledg my fault, and humbly ask pardon. 65
- A You do as you ought.
- A But I pray you hear what is come into my mind.
- G What is that?
- A What if your Father be 70
- rot annos domo absunt interim jactati.
- Per varios casus, per tot discrimina rerum?*
- Sed quid me censolantur aliorum casus & pericula?
- Vide tamen ne sis nimium delicatus, qui patris desiderium tantillo tempore ferre non queas.
- Ferrem equidem æquo animo modo illi bene esse saltem intelligerem.*
- Cui potest esse malè, qui in Deo spem omnem collocavit? Sive enim vivimus, sive morimur, Dei semper sumus, ut D. Paulus ait, Nihil dubito istud esse verissimum: sed ea est carnis hujus infirmitas.
- Quid faceret igitur qui in Christo spem nullam habet?
- Nescio.
- Sed cave tamen nè istà tuâ impatientiâ Deus ipse offendatur.
- Delictum meum subinde agnosco, & supplex imploro veniam.
- Facis ut debes.
- Sed audi, quæso, quid mihi nunc in mentem venerit.
- Quid istud est?
- Quid si pater tuus naviga-
- failed



- ailed into England to traffick? For there now is the greatest liberty.
- G What liberty do you mean? 85
- A Of the Gospel, which is heard there most freely.
- G Do you say that the Gospel is now in England? 90
- A **That is for certain.**
- G And that Idolatry is expelled?
- A **Yes.** 95
- G O glad tidings, and blessed to be heard!
- A Yea, very pleasant.
- G But how know you these things? 100
- A Do you ask how I know them:  
I wonder that you are yet ignorant of that which is in every bodie's mouth. 105
- G You would cease wondring, if you knew but where we dwell.
- A Where, I pray you?
- G In the utmost corner of all the City. 110
- A But I thought you had dwelt in the street nigh Molardus.
- G We had removed before my father went into another countrey. 115
- A Take it then for certainty, which you knew not before. and that you may the more believe it, 120
- verit in Británniam negotiandi causâ? Illic enim nunc est liberras máxima.
- Quam libertatem dicis?
- Evangelii, quod illic auditur liberrimè.
- Ain' tu Evangelium nunc esse in Británnia?
- Certa res est.*
- Atqui Idolatriam profligatam?
- Omnino.*
- O auditu jucunda Evangelia!
- Imò jucundissima.
- Sed unde scis ista?
- Unde sciam, rogas?
- Miror ego te adhuc ignorasse quod in ore est omni populo.
- Mirari desinas, si scias ubi nos habitemus.
- Ubi, quæso?
- In angulo totius urbis remotissimo.
- Atqui putabam vobis esse domicilium in vico ad Molardum.
- Jam antè migraveramus quàm peregrè pater esset profectus.
- Quod igitur ignorabas, nunc habeto certissimum: utque magis credas, hoc audi præterea; major pars hæc

hear this over and beside;  
the greater part of the  
English that had fled into  
this City because of the <sup>125</sup>  
Gospel, as into a place of  
refuge, removed back into  
their Countrey about [fif-  
teen days ago.

G O my Ambrose, how much <sup>130</sup>  
have you refreshed me to-  
day with that news of  
English affairs! what a  
remedy have you applied  
to my greief! <sup>135</sup>

A So God is wont to help his  
servants in the greatest  
extremities.

G It is a wonder if my father  
be not in England. For <sup>140</sup>  
he did often complain  
long ago, that there was  
no free passage thither for  
trading

A Moreover, a certain English- <sup>145</sup>  
man, no light person,  
nor one that dallieth,  
told my father within  
these few days, that he  
had received a letter of <sup>150</sup>  
credit thence in which  
this thing was amongst  
the rest, that all that were  
driven from their Coun-  
try for the name of Christ  
were most kindly enter- <sup>155</sup>  
tained and freely wel-  
comed in England.

Why then should we doubt  
any more? <sup>160</sup>

Britannorum, qui ob E-  
vangélium in hanc ur-  
bem, tanquam ad asyllum  
sefe recéperant, in patri-  
am remigrabant jam ante  
dies quíndecim.

O mi Ambrósi, quantum me  
isto nuntio de Británnicis  
rebus hódie recreásti!  
qualem adhibuisti meo  
dolóri medicinam!

Sic solet Deus noster suis  
adesse in extremis angú-  
stíis.

Mirum ni pater est in Bri-  
tánnia. Jampridem enim  
sæpius querebátur, quòd  
non esset tutus illuc ac-  
cessus ad mercatúras obe-  
undas.

Quinétiam, Britannus qui-  
dam homo, *neque levis*,  
*neque nugator* narrábat his  
diébus patri meo, se *lite-  
ras certas* illinc accepisse,  
in quibus hoc erat inter  
cetera, omnes úndique  
ob Christi nomen prófugos  
in ipsa Britannia *excipi hu-  
manissime*, *tractarique be-  
nignissime*.

Quid est igitur quod ámpli-  
ús dubitémus?

There

A There remains no doubt (as you hear) about that matter.

G It onely remains, that we first extoll the goodness of almighty God with as much praise and thanksgiving as can be; and then that we seriously and constantly pray, that he would not only confirm, but also increase his blessings more and more every day.

A Therefore, my Gratian, remember to commend your father's welfare to God through Christ very often, and that by most ardent desires and prayers.

G I wish he would so frame my mind by his Spirit, that I may from the bottom of my heart pour out such prayers as he may vouchsafe to hear.

A O most holy wish, so it but come from the heart, as I verily believe it doth!

G O what a wonderful comfort is our God! O how much doth a true friends advice and comfort avail in adversity!

A But whither go you?

G I make hast straight home, that I may tell my mo-

Nulla (ut audis) restat<sup>b</sup> eâ de re dubitatio.

Tantum superest, ut imprimis Dei Opr. Max. bonitatem extollamus quantâ possumus laude & gratiarum actione; ut inde sedulo atque assidue precemur, ut sua beneficia non modò confirmet, sed etiam indies magis ac magis augeat.

175 Igitur, mi Gratiâne, memineris patris salutem ipsi Deo per Christum, sapissimè commendâre, idque votis & precibus ardentissimis.

180 Utinam ille suo Spiritu sic afficiat ânimum meum, ut ex imo pectore ejusmodi preces effundere valeam, quas ipse dignetur exaudire.

Votum sanctissimum, modò (quod quidem credo) ex ânimo profectum!

190 O mirabilem consolatorem Deum nostrum! O quantum valet in adversis rebus veri amici consilium & consolatio!

195 Sed quò nunc is?

Domum rectâ propero, ut hæc matri quam primûm thes-

	ther these things as soon as I can, and may make her merry.	200	nunciem, atque ejus ani- mam omni expleam gaudio.
A	God grant she may be made heartily merry.		Faxit Deus, ut illa sérîò ex- hilarétur.
G	So I desire.	205	Ità precor.
<hr/> Col. 28. <i>Diffynangæus,</i> <i>Jonas.</i> <hr/>		<hr/> Col. 28. <i>Diffynangæus,</i> <i>Jonas.</i> <hr/>	
D	God save you, most desired Jonas.		Salve, Jona opatissime.
J	And God save you, most pleasant grape gatherer.		Salve & tu, vindemiátor ju- cundissime.
D	How goeth the school?		Quómodo se habet schola?
J	Very well.	5	Optimé.
D	Are there many come again already?		Jamne rediérunt multi.
J	A quarter is scarce away now.		Vix quarta pars nunc abest.
D	What do they?	10	Quid ágitur?
J	They teach, they read, they write, they repeat.		Docétur, légitur, scribitur, repétitur.
D	These things are general, and done every day; but what is done in our for?	15	Ista sunt generalia quo tidi- ana; sed quid fit in nostrâ classe?
J	The same which is done in the rest, and which was done before the breaking up.	20	Idem quod fit in cæteris, & quod fiebat ante vacatió- nem.
D	Have they lessons, then in good earnest?		Ergóne jam sérîò habentur prælectiões?
J	Eight daies ago now. (else?)		Jam abhinc octo dies.
D	For what should be done		Nam quid aliud fieret?
J	We were wont to be em- ployed some certain days in repeating what we had learned before.	25	Solebamus per aliquot dies exerceri in iis reperendis quæ antea didiceramus.



- We did nothing else for 30  
 three whole days.
- D What doth the probation ?  
 is it begun already ?
- J Whoo ! begun ? it is almost  
 ended ; the sixth form 35  
 will be examined to mor-  
 row.
- D Wo is me poor boy ! I am  
 debarred of my re-  
 ward.
- J What, did you seek for a re- 40  
 ward ?
- D Why should I not look for  
 one ?
- J Every one may look for one,  
 especially he that plieth 55  
 his book.  
 I had rather look for no-  
 thing.
- D Why so ?
- J For if I get nothing, there 50  
 will be no disappointing  
 nor trouble ; but if I get  
 any thing, I shall put  
 it amongst my win- 55  
 nings.
- D Did you never read ?  
*I've seen one like to die, still*  
*live in hope ?*
- J Yes, I have read it, and re- 60  
 member it : but this is  
 nothing to the purpose.  
 Why not ?
- D Because Ovid there speaks of  
 that hope which is to be 65  
 had in adversity ; which  
 meaning our Cato hath  
 expressed in this distich ;
- Tribus totis diébus nihil áli-  
 ud actum est.  
 Quid probatio ? jámine in-  
 cepta est ?  
 Hui ! incepta ? propemo-  
 dum finita est ; cras sex-  
 ta classis interrogábitur.  
 Me míserum ! *exclusus sum*  
*a præmio.*  
 Etiámne præmium sperábas ?  
 Quid ni sperárem ?  
 Unicuique speráre licet, præ-  
 sertim studiósó.  
 Malim ego nihil speráre.  
 Quid itá ?  
 Nam si nihil contígerit, nul-  
 la erit mihi frustratio ne-  
 que moléstia ; sin conse-  
 quar áliquíd, id ego in lu-  
 cro deputabo.  
 Nunquámne legisti.  
*Vivere spe vidi qui moriturus*  
*erat.*  
 Imò verò legi, & memoriá  
 téneo : sed hoc nihil ad  
 propósitum.  
 Cur non ?  
 Quia illic lóquitur Ovídius  
 de spe illa quæ in rebus  
 adversis retinenda est ;  
 quem sensum expresse  
 Cato noster hoc disticho ;  
 In

In adverse fortunes cast not  
down thy head :

Keep hope. Hope never leaves  
one, no not dead.

D Do you then hope for no-  
thing ?

J I hope for life everlasting.

D You said even now, we must  
hope only in adversity.  
What do you call adver-  
sity ?

J Those things which are  
fighting against me every  
day.

D What are those, I pray you ?

J My own flesh, Satan, and  
wicked men that injure  
me.

D How long have you been a  
smatterer in Divinity ?

J I am neither Divine, nor  
smatterer in Divinity, 90  
but what I say, I have  
learned out of Sermons.

D Truly I commend you ; but  
come on, tell me in good  
earnest, is the probation 95  
of our form past ?

J Think that I have told  
you in good earnest al-  
ready. (there.

D I am sorry I was not  
You should have come soo- 100

J ner : what did you ?

D My Mother made me tarry  
till the end of the vintage.

J I believe you ; but you were 105  
inforced with your own  
consent.

Rebus in adversis animum sub-  
mittere noli :

Spem retine. Spes una hominem  
nec morte relinquit.

Tu igitur nihil speras ?

Spero vitam æternam.

Dicébas modò, sperandum  
esse in adversis rebus. quæ  
tibi sunt adversa ?

Ea quæ me oppugnant quo-  
tidie.

Quæ tandem sunt illa ?

Própria caro, Satan, & im-  
probi hómines, qui me in-  
juriis afficiunt.

Ex quo tempore factus es  
Theologaster ?

Nec sum Theólogus : nec  
Theologaster : sed quod  
dico id ego didici è sacris  
conciónibus.

Laudo équidem ; sed agè,  
dic mihi seriò, éstne acta  
classis nostræ probatio ?

Jam tuto tibi serio dictum puta

Dolet mihi non interfuisse.

Citiùs venisses : quid agé-  
bas ?

Mater me cøgit vindemiæ  
exitum expectare.

Credo ; sed tuâ voluntate  
coactus es.

That

- D** That I may confesse ingenuously, I was willing to tarry. 110  
**U**t fatear ingenuè, libenter expectavi.
- But what should one do? We are but men, as they say.**  
**S**ed quid agas? Homines sumus, ut aiunt.
- J** Nay, we are but boys: 115  
**I**mò pueri.
- D** But you would scarce think what a fine thing it is to live in the countrey, especially where there is such an abundance of all sorts of fruits. 120  
**S**ed vix credas quam sit jucundum rusticari, præsertim ubi tanta est omnium fructuum affluentia.
- J** Have you any great plenty of wine?  
**E**stne vobis magnus vini proventus?
- D** Truly so great, that I do not remember that ever I saw greater. 125  
**T**antus profectò, ut majorem vidisse non meminerim,
- J** What say the countrey-men in this so great plenty?  
**Q**uid aiunt rustici in hac tanta ubertate.
- D** They talk of nothing but drinking and surfeiting; and besides, they misuse wine now, just as if it were spring-water. 130  
**N**ihil aliud quam potationes & crapulas crepant; quin etiam vino jam perinde abutuntur, quasi aqua fontana sit.
- J** Such is the madness of the fond common sort of people, that they never know how to use the blessings of God aright. 135  
**E**a est stultæ plebis dementia, ut Dei beneficiis nunquam rectè uti sciat.
- D** Truly it is just as it is said, Fools are never wise but at a pinch, i. e. when they are put to their shifts. 140  
**S**cilicet istud est quod dicitur, Nunquam sapiunt stulti nisi in angustiis.
- J** They are rightly punished therefore. 145  
**E**rgò plectuntur merito.
- D** What because they mock also at admonitions?  
**Q**uid, quòd admonitiones etiam irrident?

- J There are some that can endure none at all, but they are angry even at them that admonish them well and gently. 150
- D I will tell you something that is worse; there were some that threatened to beat me, when I admonished them very kindly. 155
- J That is no new thing with me. For one once held up his fist at me, so that had he not been afraid of my fathers authority, truly I had been soundly beaten. 160
- D But let us let them alone that are blind, and yet do not conceive that they are so. 165
- They brag that they well understand what the Gospel is, when in good deed they are against the Gospel. 170
- J If they do not hear the Ministers of the Word of God, and their own shepherds, how do you think it shall come to pass that they may hear us? 175
- D Let us therefore follow Christs command, Give not that which is holy unto dogs. 180
- J But there be some simple and well-minded men, 185
- Sunt qui nullam omnino ferre possunt, quin bene & cômitem etiam monentibus irascuntur.
- Audi aliquid gravius; fuerunt qui mihi verbera minarentur, cum eos humanissimè admonerem.*
- Istud mihi novum non est. Nam & quidam mihi aliquando pugnum intenderit; quòd nisi veritus esset mei patris auctoritatem, profectò vapulassem acerrime.
- Sed omittamus eos qui cæci sunt, nec tamen se tales esse intèlligunt.
- Jactant se probè callère quid sit Evangélium, cum reverà Evangélio adversentur.
- Si verbì divini ministros, & pastóres suos non audiunt qui putis fieri posse ut nos audiant?
- Sequámur ergò quod præcepit Christus, Nolite sanctum dare canibus.
- At sunt quidam simplices & benevoli, qui auditióne
- who



who are very much delighted with the hearing of Gods word; and these are they whom it's a most pleasant thing to teach.

D How glad am I as oft as I light upon such! **How much do I make of them!**

J And good cause why. For when you have taught them, **you enjoy then at the last the benefit of your labours with a great deal of content.**

D But what do we think of it? **Do you not see how the night hath almost overtaken us?**

J Let us be gon then, and to morrow (if God give leave) we will talk together more at large of falling chearfully to our studies again.

Col. 29. *Rufinus,*  
*Sylvester.*

R Your father (as I understand) is come back again from France.

S He is come back indeed.

R When?

S On Munday at evening.

R Was not his coming **unwelcome to you?**

S What? unwelcome? no in-

verbi Dei mirum in modum delectantur; hi sunt quos docere est jucundissimum.

Quàm gaudeo quôties in tales incido! *ut ego illos complector libenter!*

Nec imméritó.

Nam ubi eos docueris, tum demum frueris laboris tui fructu, non sine voluptate maxima.

Sed nos quid cogitamus? *Non vides ut nox fere nos oppresserit?*

Discedamus igitur, & cras (si Dóminus premiserit) plúribus verbis agemus unà de stúdiis alácriter repetendis.

Col. 29. *Rufinus,*  
*Sylvester.*

Pater tuus (ut accépi) rédiit è Galliâ.

Redit sané.

Quando?

Die Lunæ vésperi.

Adventus ejus non tibi molestus fuit?

Quid? molestus? imò **vered**

- deed, it was very wel- 10 com. But why do you ask  
such a question?
- R Because, perhaps, when he is  
away, you have more 15  
liberty to take your  
swindge.
- S I do not know what liberty  
you mean.
- R To drink, to play, and to 20  
ramble up and down.
- S Do you think then that I do  
nothing else when my fa-  
ther is away.
- R All for the most part use to  
do thus. 25
- S They that are debauch'd  
indeed.
- For as for my part, I live  
so when my father is a- 30  
way, as when he is here.
- I do not drink immoderate-  
ly, but I drink to suf-  
fice me; I play when  
time gives leave; I do  
not ramble here and 35  
there but I go abroad  
with my mothers leave  
when I have any busi-  
ness.
- R I, are you so exceedingly 40  
subject to your mother?
- S As much as to my father.  
For what do you think?  
is not Gods command a-  
like concerning both? 45
- R Honour (quoth he) thy fa-  
ther and thy mother.
- S What saith the heathenish  
rò jucundissimus. Sed cur  
istud rogas?
- Quia, fortasse, illo absente  
liberius vivendi est tibi po-  
testas.
- Nescio quam mihi liberta-  
tem narras.
- Potandi, ludendi, cursitandi.
- An igitur putas me nihil ali-  
ud agere dum pater ab-  
est?
- Sic ferè solent omnes.
- Dissoluti quidem?
- Nam, quod ad me attinet, ab-  
sente patre sic vivo, ut eo  
præsente.
- Non potò, sed bibo quantum  
satis est; ludo cum tem-  
pus postulat; non dis-  
curro, sed cum bonâ matris  
vénia in publicum pro deo,  
cum aliquid habeo negotii.
- Etiâne matri tantòpere  
súbditus es?
- Æque ac patri. Quid enim  
putas? nonne de utroque  
æquale est præceptum  
Dòmini?
- Honóra (inquit) patrem tu-  
um & matrem tuam.
- Quid ethnicus ille author

author of the moral distichs ?

*Love both thy parents,  
Th' one as well as th' other ;  
To please thy father,  
Do not vex thy mother.*

What saith our Apostle Paul ? *Sons* (saith he) *obey your Parents in the Lord.*

Are not your father and mother contained under the name of a parent ?

R That is observed by Latine authors.

S Moreover if there were any difference of reverence, there might *very well* more seem due to the mothers, because they have undergone such sorrow and pains for us.

R I know these things ; and all that you have said do like me.

S Why then did you gain-say me.

R That by that gain-saying (as it were) I might gain some matter of discourse.

For (as you your self know) our master doth often exhort us to spend our idle time in such discourses.

S Truly it is good leisure which is spent in honest business.

R Hierero belongs that wise speech of Africanus, who

distichorum morálíum ?

50 *Dilige non ægre charos pietate parentes.*

*Nec matrem offendas, dum vis bonus esse parenti.*

55 *Quid Paulus noster ? Filii (inquit) obedite parentibus in Domino.*

Nonne parentis nómine pater & mater continentur ?

60 Istuc à Latínis observatur autóribus.

65 *Quinériam, si quod esset reverentiæ discrimen, videretur optimo jure plus debéri mátribus, ut quæ dolóres tantos ac labóres propter nos pertulérunt.*

70 *Novi ego ista ; & quæ dixisti placent mihi omnia.*

Cur ergò mihi repugnábas ?

75 *Ut eâ quasi repugnantiâ nobis accérserem sermónis matériam.*

80 *Nam (ut tute nôsti) præceptor sæpe nos exhortátur, ut nostrum ótium ejúsmodi sermonibus impendámus.*

*Bonum sine otium quod honesto in negotio consumitur.*

85 *Huc pértinet illud Africáni apóphthegma, qui dicebat*

said, that he was never  
less at leisure than when  
he was at leisure; as we  
learned out of Tully.

90

S But now time puts us in  
mind to make an end of  
this discourse. (mind.

95

R You do well to put me in  
For perhaps the supper  
tarries for you at home.

S We shall say more (if  
God permit) at our next  
meeting.

100

R I wish you a good night.

S And I wish you  
Sweet sleep and quiet rest.

Col. 30. The Monitor.  
Desiderius.

N I cannot sufficiently wonder  
that you are no more di-  
ligent.

D Wherein do you see me neg-  
ligent.

N Because you are never al-  
most here in time in a  
morning; and thereupon  
it is that you are set  
down in the bill almost  
every day.

5

Why are you so sleepy?

D I am naturally so incli-  
ned.

N Correct that nature, that is,  
that fault of nature.

15

What good hath that saying  
of our Cato done you?

se nunquam minus otiosum  
esse quam cum otiosus esset,  
ut ex Cicerone didici-  
mus.

Sed jam tempus monet ut  
huic sermóni finem impo-  
námus.

Rectè mones.

Fortasse enim tua causa cœna  
tardatur domi.

Plura (si Dóminus permise-  
rit) in proximo congressu.  
(ram.

Precor tibi noctem prospere.  
Et ego tibi. (etern.

Placidam per membra qui-

Col. 30. Nomenclator,  
Desiderius.

Non satis mirári possum te  
non esse diligentíorem.

Quâ in re videor tibi négli-  
gens?

Quòd manè ferè nunquam  
ades in tẽpore; atque  
indè fit ut pene quotidie no-  
teris in catalogo.

10

Cur tu es adeo somnulosus?  
Mea sic fert natura.

Còrrige naturam istam, hoc  
est, naturæ viciũ.

Quid tibi pròsuit Catónis  
nostri dictum?

What



D What saying, I pray you?

N *Take alwaies more, and be not  
given to sloth.* 20

D **Say no more**; I remem-  
ber it well.

N It doth you no good to re-  
member, unless you make 25  
use of it.

D I wish we could as readily  
make use of this and other  
wholsom precepts to live  
well, as we can readily 30  
get them by heart.

N That I may confess the  
truth, it is far more ea-  
sie to command than to  
perform; yet we ought 35  
to strive, that either by  
admonitions or intreaties  
we may benefit some-  
thing; and become bet-  
ter every day than o- 40  
ther.

D He that doth not that, is in  
a desperate condition.

But nothing is harder to be  
amended then a vice  
that is natural. 45

N Almost all vices are na-  
tural to us; and unless  
Gods goodness did pre-  
ferbe us, we should all  
be very wicked. 50

D What must we do then?

N We must fight manfully  
with our vices.

D Under whose command?

N Of God himself.

Quodnam, quæso?

*Plus vigila semper, nec somno  
deditus esto.* 20

*Ne plura; ego probè mēmi-  
ni.*

*Nihil prodest meminisse, nisi  
ad usum tuum accommo-  
des.* 25

*Utinam & hoc & alia præ-  
cepta salubria tam facile  
ad bene vivendi usum  
transferamus, quam ea  
facile ediscimus.*

*Ut verum scitear, præcipere  
quam præstare multo est fa-  
cilis; sed tamen eniti  
debemus, ut vel mōitis  
vel præcibus proficiamus  
aliquid, & indies evada-  
mus meliores.*

*Qui id non facit, ejus salus  
desperanda est.*

*Sed nihil difficilius emenda-  
tur quam naturale vitium.* 45

*Omnia fere vitia nobis sunt  
naturalia; & nisi Dei bo-  
nitas servaret nos, essemus  
omnes sceleratissimi.* 50

Quid igitur faciendum?

*Fortiter cum vitiis nostris  
pugnandum est.* 55

Quo duce?

Deo ipso.

D With what weapons ?  
 N With Divine and Spiritual.  
 D And where, I pray you, are they found ?  
 N In the Epistle of S. Paul to the Ephesians.  
 D In what Chapter ?  
 N The sixth.  
 D What if I do not understand the place of my self ?  
 N You will not quite understand it, I know very well; but you may ask of our master.  
 D What if you be there with me ?  
 N I will be there, I am resolved; but I must take the opportunity.  
 D We will advise about this then another time.  
 N When will that be ?  
 D The next wednesday, if you think good.  
 N At what a clock ?  
 D At one in the afternoon.  
 N I like your resolution.  
 D Let us now be gone then.

Col. 31. Trapezita,  
 Raimundus.

T Is it lawful to requite evil with evil ?  
 R Why do you ask that ?  
 T That I may answer them that contradict me in this point.  
 R You have asked me in

Quibus armis ?  
 Divinis & spirituálibus.  
 Ubi tandem inveniuntur ?

In Epistola S. Pauli ad Ephésios.

Quoto cápite ?

Sexto.

Quid si per me locum non intelléxero ?

Non omnino intelliges, satis scio; sed præceptor erit consulendus.

Quid si mecum adfueris ?

Adesse volo, certum est; verum captanda erit opportunitas.

De hoc igitur áliàs consilium capémus,

Quando istud erit ?

Proximo die Mercúrii, si tibi itá videtur.

Quorâ horâ ?

Post meridem prima.

Placet sententia.

Nunc igitur discedámus.

Col. 31. Trapezita,  
 Raimundus.

Licérne malum malo rependere ?

Cur istud quæris ?

Ut i's respondére possim qui hâc in re mihi contradicunt.

Breviter interrogasti, re-briefs.

	brief, and I will answer you in very brief. It is not lawful.		<i>spondebo brevissime. Non licet.</i>
T	Why not?	10	Cur non?
R	Because Christ forbid us, and after him the Apostles.		Quia vetuit Christus, & post eum Apostoli.
T	What must we do then?	15	Quid igitur faciendum est?
R	We must requite evil with good.		<i>Malum bono compensandum.</i>
T	Is it not sufficient to requite good with good?		Annon sufficit bonum bono rependere?
R	It is not sufficient indeed for a Christian.	20	Non satis Christiano quidem.
T	Why so?		Quamobrem?
R	For it behooves a Christian to imitate Christ his Master.		Nam Christianum oportet Christum præceptorem imitari.
T	What did Christ in that kind?	25	Quid fecit Christus in eo genere?
R	He healed him that had buffeted him; he prayed for them who crucified him; and many such things as these did he.	30	Sanavit eum qui ipsi colaphum impegerat; precatus est pro iis qui ipsum in crucem sustulerant; alia item multa fecit ejusmodi.
T	Doth he do nothing then that requireth one good turn for another?	35	Nihilne igitur facit, qui gratiam pro gratia rependit?
R	He doth as much as the Heathen do.		Tantum facit quantum faciunt Ethnici?
T	What do they?		Quid illi faciunt?
R	They love their friends, and requite a favour to them from whom they received one.	40	Amicos diligunt, & referunt gratiam à quibus acceperunt.
T	No more?		Nihilne amplius?
R	No; for what more can you expect from them	45	Nihil; nam quid amplius expectes ab iis qui ve-
			that

- that know not the true  
God? (mies?)
- T What do they to their ene-  
R They persecute them all the 50 ways they can.
- T Is it a sin in a Christian?  
R If it be not lawful, (as I  
have now proved to you)  
conclude it to be a sin. 55
- T But (as the Proverb goeth)  
*Force by force resist we may.*
- Which saying a certain new  
Poet hath interpreted al- 60  
so more at large in these  
words :  
*Laws force by force, and  
wound by wound.*  
*Permit us to repel.*
- What say you to this ?
- R Truly the Laws of the Hea-  
thens do permit it, but  
Gods Law speaks far o-  
therwise. 70
- T What is Gods Law?  
R The same that Gods Word.
- T Is it therefore a sin, whatso-  
ever is done against the  
Word of God? 75
- R Without doubt it is a sin.
- T Can you prove that out of  
Gods Word ?
- R What can I else? as ea-  
sily as can be. 80
- T Bring me some proofs, I  
pray you.
- R Do you not believe that  
which every body grant-  
eth? 85
- rum Deum non novérunt
- Quid faciunt inimicis?  
Quibuscunque modis pos-  
sunt eos persequuntur.  
Estne Christiáno peccátum?  
Si non licet, (ur jam tibi  
probávi) conclude id pec-  
cátum esse. 55  
Atqui (ur vulgò dicitur)  
*Vim vi repellere licet.*
- Quam sententiam novus  
quidam Poéta etiam lá-  
tius interpretátus est his  
verbis :  
*Pellere vim vi jura sinunt, &  
vulnere vulnus.* 65
- Quid ad hoc respondes ?  
Istud quidem permittunt  
Ethnicórum leges, sed  
Lex Divina longè áliter  
lóquitur. 70
- Quid est Divína Lex?  
Idem quod Dei verbum.  
Quicquid ergò fit contra  
Dei verbum, éstne peccá-  
tum? 75  
*Proculdubio peccátum est.*  
*Potésne ista probare ex di-  
vinis literis?*  
*Quid ni possim? nihil facili-  
us.* 80  
*Adfer mihi (quæso) sententi-  
as.*  
*Non credis id quod est omni-  
bus in confesso?*



T Yes indeed, I do verily believe it.

R What need we any proofs then?

T That I may give a sure answer to them that gainsay it. 90

R You conceive of it aright: but because you cannot get them by heart out of hand, tarry whilst I set them down in a little paper, in which also shall be the quotation of the places, that you may even point it out with the finger to whom you please. 95

T Very good counsel on a sudden: how much more convenient shall this be to me! 100

R For so shall I get it without book at my leisure, that I may have it in readiness as need shall be. 105

T But when will you give it me.

R Come again hither to me to morrow, (if you please.) 110

T At what a clock?

R At one a clock in the after noon.

T I am satisfied; farewell in mean time. 115

R The Lord God have you in his keeping.

Imò verò indubitanter credo.

Quid igitur opus est testimoniis?

Ut contradicentibus certò respondere possim.

Rectè intèlligis: sed quia non possis ex tempore memoriæ mandare, expectandum tibi describam in chartulâ, in quâ etiam sit *locorum annotatio*, ut possis quibus voles etiam *digito demonstrare*.

*Optimum ex tempore consilium:* quanto istud mihi commodius fuerit!

Sic enim per otium ediscam, ut ad manum habeam quòties erit opus.

Sed quando mihi dabis?

*Cras (si liber) huc ad me revertere.*

Quotâ horâ?

*A meridie prima.*

Sat habeo; intèrca vale.

*Te servet Dominus Deus.*

Col. 3. 2. Grimondus,  
Bleuetus.

G Will you buy this girdle?  
B Why should I buy it? one is  
enough for me: but why  
will you sell it?

G Because I have two.

B And yet you may not sell it,  
unless you will hazard a  
beating.

G What doth hinder me to sell  
my own thing?

B You have nothing yet of  
your own.

G What now, nothing? how  
prove you that?

B Because you are not yet at  
your own liberty, but  
under your fathers  
command; to be short,  
will you hear in brief that  
you may not do it?

G I am willing with all my  
heart.

B There is a School-order  
concerning this, whereof  
this is the meaning; Let  
not Children sell any  
thing, nor buy, nor  
change, nor alter the pro-  
perty of a thing by a-  
ny other means without  
their parents consent. He  
that shall do otherwise  
shall be whipt.

G I know that well e-  
nough; but I would try

Col. 32. Grimondus,  
Bleuetus.

Vis émere hunc cingulum?  
Cur émerem? unus mihi  
satis est: tu verò cur vis  
vèndere?

Quia sunt mihi duo.

5 Nec tamen licet ut vendas,  
nisi vis in pœnam incurre-  
re.

Quid vetat me vèndere res  
meas?

10 Nihil adhuc tuum habes.

Eho, nihil? unde probas  
istud?

15 Quia nondum es tui juris,  
sed sub patris potestate;  
dénique, vis audire brévi-  
ter tibi istud non licere?

20 Maxime velim.

De hoc Lex est scholastica,  
cujus hæc est sententia;  
25 Púeri injussu parentum  
nec vendant áliquid, nec  
aliénent quovis álio mo-  
do. Qui contrá fécerit  
verbéribus plectétur.

30

35 Istud non ego ignorabam;  
Sed volébam periculum  
whç-

whether you were constant in observing orders.

B You are a dissembler then.

G I see no harm in this dissembling; do you construe it ill?

B No indeed; for you have not hurt me.

G What if I had hurt you?

B I would have taken it patiently, as it becomes a Christian.

G I wish we could thus endure all adversities for Christs sake, who for our Salvations sake endured every thing.

B We shall be sure to bear them, if we set his example alwaies before our eyes.

G Truly that is an hard matter.

B Nay it is impossible, unless his Spirit always assist us; which we must obtain by our daily prayers.

G O with what pleasant discourse have we spent this leisure!

---

Col. 33. Sartor, Odetus,

---

S Have you said your prayers at home to day?

O Why do you ask that?

S Because you was not at morning prayer.

fácere an constans esses in observandis légibus.

*Tu igitur es simulator.*

40 In hac simulatióne nihil video esse mali; num tu interpretáris malé?

Minimè verò; nihil enim nocuisti mihi.

45 Quid si nocuissem?

Tulissem æquo ánimo, ut Christiánum decet.

50 Utinam adversa ómnia feramus propter Christum, qui nihil non tulit salúris nostræ causâ.

55 Ferémus certè, si exemplum ejus semper nobis proponamus ob oculos.

Difficile id quidem est.

60 Imò impossibile, nisi illius Spíritu semper adjuvémur? quod affides precibus est impetrandum.

65 O quàm suavi sermóne tantillum ótii consumpsimus?

---

Col. 33. Sartor, Odetus,

---

Ecquid hódie precátus es domi?

Cur quæris istud?

5 Quia non interfuisti matutinae præcationi.

How

O	How know you ?		Qui scis ?
S	I took notice.		Observavi.
O	But you are not the Monitor		Atqui tu non es Observator.
S	I am not.		Non sum.
O	Why then did you take notice ?	10	Quámobrem igitur observabas ?
S	Because you are my very good friend.		Quia es mihi charissimus.
O	What then ?		Quid tum ?
S	I shall be sorry to see you whipt.	15	Dolebit mihi si vapulabis.
O	What ? was I set down in the note ?		Quid ? an ego notatus fui ?
S	What ? do you make any question ?	20	Etiám dubitas ?
O	Did no man make an excuse for me when the bill was called ?		Cùm recitarétur catálogus, nemo me excusávit ?
S	No body, that I know of.		Nemo, quód sciam.
O	If you love me so dearly (as you say,) why did not you your self make an excuse for me ?	25	Si me tantóperè amas ( ut dicis, ) cur tute non excusásti me ?
S	What excuse should I have made ?	30	Quid causæ dixissem ?
O	You should have devised something.		Commentus esses aliquid.
S	Should I have told a lie then ?		Ergò mentitus essem ?
O	What then ?	35	Quid indé ?
S	But to lie is forbidden by the Word of God.		Sed ex Verbo Dei mentiri véritum est.
O	I confess it ; but that was a light lie.		Fáteor ; sed erat leve mendacium.
S	We must think nothing light with which God is offended.	40	Nihil leve judicandum est quo Deus offenditur.
O	I cannot deny that ; but he		Negáre id non possum ; sed



- will easily forgive us these small faults for Jesus Christs sake who is our Mediator and Advocate. For what one is there amongst a thousand that doth not sin every day very often ?
- S Truly none ; moreover we scarcely pray , or do any good work, in which there is not some shew of sin.
- O What then should become of us, if God were not ready to forgive us ? whereupon also praying daily we say , *Forgive us trespasses.*
- S We ought not to make any question but he will forgive us, if we seriously and truly acknowledge our faults, if we heartily beg pardon, and believe that we are pardoned.
- O What then remains ?
- S That remains, that we neither delight in our sins , nor persist in them, nor commit sin maliciously , wittingly, and on purpose.
- For there are too many things which we do amiss through the infirmity of our flesh and also through ignorance.
- O I make no question touch-
- 45 *lèvia ista facile remitter nobis propter Iesum Christum, qui est deprecator noster & advocatus. Nam quotusquisque non peccat quotidie sæpissime ?*
- 50
- 55 *Profectò nullus ; quin etiam vix precamur, aut aliquid boni operamur, in quo non id sit aliqua peccati species.*
- 60 *Quid ergò futurum esset nobis, nisi Deus facile ignosceret ? unde & quotidie precantes dicimus, Remitte nobis debita nostra.*
- 65 *Nihil dubitare debemus quin remittat, si errata nostra serio & verè agnoscamus, si ex animo petamus veniam, si fidem habeamus nobis ignosci.*
- 70 *Quid igitur restat ?*
- 75 *Illud restat, ut neque delectemur peccatis, neque in eis persistamus, neque embrosiose, scienter, & de industria peccatum committamus.*
- 80 *Nimis enim multa sunt quæ per carnis infirmitatem peccamus, & etiam per ignorantiam.*
- Nihil dubito de peccatis il-*  
ing

ing those sins which we  
commit through the in- 85  
firmity of the flesh, such  
as was Peters denial of  
Christ.

But *how* comes it to pass  
that we sin also through  
ignorance? 90

S Touching this you have St.  
Pauls example, who, writ-  
ing to Timothy, doth  
openly profess in his for- 95  
mer Epistle, that though  
he had persecuted the  
Church of God, yet he  
had obtained mercy,  
because he did it igno- 100  
rantly.

O You have abundantly satis-  
fied me in this example,  
(for I also remember that  
I have read it:) but do 105  
you know in what chap-  
ter of the Epistle it is  
written?

S Truly I do not use to  
trouble my memory in 110  
retaining the numbers of  
the Chapters; I think it  
sufficient at this time, to  
note some sentences as it  
were hastily, which I may  
get by heart, if I can steal 115  
any leisure in the mean  
time from my daily im-  
ployment at my present  
studies.

O I wish I could do so too. 210

lis quæ ex carnis imbe-  
cillitate perpetrâmus,  
qualis fuit Petri abnegâ-  
tio.

Sed *qua* fit ut peccamus per  
ignorantiam?

De hoc Pauli exemplum ha-  
bes, qui, scribens ad Ti-  
mótheum, in prióre Epí-  
stolâ palàm profitétur se,  
quamvis Ecclesiâ Dei 95  
persequútus fúerit, tamen  
véniam esse consequú-  
tum, quia ignorans id fé-  
cerit.

Isto exemplo mihi abundè  
satisfecisti, (nam & ego  
id legisse mémini:) sed  
scin' tu *quoto Epistolæ ca-*  
*pite* id scriptum sit?

Equidem non soleo vexare  
*memoriam* in retinendis  
cápítum númeris; Mihi  
hoc témpore satis esse  
vidétur, aliquot sententias  
quasi raptim annotâre,  
quas *memóriæ* mandâre  
liceat, si quid interdum  
óti suffurâri possim ex  
quotidiânâ studiórum  
præsentium occupatióne.

*utinam* ego quoque id *facere*  
*possim*.

What

S What hinders you ?

O I have much ado to gibe  
my master content in  
my school-exercises ; so  
far am I from having any  
time granted to bestow  
on other studies.

S Truly we are sufficiently  
employed every day ; yet  
we must endure these  
things , so long as God  
and our Parents shall  
think it necessary for us.

O Therefore do I willingly un-  
dergo and endure all such  
kind of pains.

S With what hope do you en-  
dure them

O Because I hope it will come  
to pass, that they may be  
the first step by which I  
may once attain greater  
matters.

S But of these things more at  
large at another time.  
Now let us mind what  
we have in hand.

O What is that ?

S Do you not hear the bell  
ring to supper ?

O You tell me of a good ring-  
ing ; I began to feel my  
self hungry just now.

S Verily, because you went  
past your drinking.

O I wish I could alwaies as ea-  
sily forbear it, as I was wil-  
ling to be without it to-  
day.

Quid impedit ?

Vix ego queo satis præceptori  
facere in exercitationibus  
scholasticis ; tantum abest  
ut aliis studiis aliquid  
temporis impertiri con-  
cedatur.

Satis profectó quotidie su-  
mus occupati ; sed hæc  
tamen ferenda sunt,  
quamdiu nobis opus esse  
ipsi Deo & parentibus  
nostris visum fuerit.

Ego propterea libenter fero  
ac tolero omnes ejusmodi  
labores.

Quâ spe toleras ?

Quia futurum spero, ut pri-  
mi sint gradus quibus ad  
majora aliquando perve-  
niam.

Sed de his alias pluribus.  
Nunc agamus quod instat.

Quid istud est ?

Audin' tu ad cœnam signum  
dari ?

Bonum signum nuncias ;  
jam sentiebam esuriem.

Nimirum quia merendam  
prætermisisti.

Utinam eâ tam facile sem-  
per abstinere possum  
quam hodie carui liben-  
te.

S But I am not willing to be without it, unless I be very busie.

Col. 34. Phrygio, Stephen.

P God save you, you gadder abroad that art very soze missing.

S And are you well that sit so still, and are so very busie.

P Are you well, my Stephen?

S Yea very well, such is Gods goodness towards me.

P Truly I am heartily glad and exceedingly rejoyce, you are so well come home. Where have you been this whole year?

S In Italy.

P Why did you resolve to go thicher?

S Because of the fame of the countrey, touching which so many things are reported every where.

And you know well enough how greedy we are of novelties.

P Our nature is such. But what have you found there?

S Truly a great many more things than I heard reported.

P But (I believe) you saw many things which you had no mind to see.

Ego verò non libenter cære-  
o, nisi occupatus necessario  
negotio.

Col. 34. Phrygio, Stephanus.

Salve, ambulator optatissime.

Et tu salvus sis, cessator oc-  
cupatissime. (phane?

Satisne rectè vales; mi Sté-  
Imò rectissime, quæ est Dei  
opt. maximi benignitas.

Equidem ex animo gaudeo, ti-  
bique vehementer gratulor  
reditum istum incolumem.  
ubi fuisti hoc toto anno?

15 In Itália.

Quam ob causam ánimum  
induxeras illuc proficisci?

20 Ob famam regiónis, de qua  
tam multa ubique prædi-  
cantur.

Nec ignóras quàm simus re-  
rum novárum cúpidi.

25 Sic est natura comparatum.  
Sed quid illic invenisti?

Certè multò plura quam ex  
fama audiveram.

30 Sed multa (credo) vidisti  
quæ mínimè velles.

Yes



S Yes indeed, **wicked doings** :  
but as for the countrey,  
it is a land very fertile,  
very much abounding  
with all kinds of the best  
fruits, and especially  
with the **gallantest wine**

Nempe *scelera* : sed quod ad  
regiónem attinet, terra  
est longè fertilissima, om-  
ni optimorum fructuum  
génere valdè abundans,  
præcipuè *vino præstantis-  
simo*.

P Forsooth that thing pleased  
you above all.

Scilicet ea potissimum res  
tibi arridebat.

S That I may say the truth, it  
did wonderfully please  
my Palate. For what like  
do you say this wine of  
ours is? you would verily  
call it small wine, if you  
compare it with that.

Uc verum fatear, mirè affi-  
ciébat palátum. Nam  
quale dicas hoc nostrum  
vinum esse? villum verè  
dicas, si cum illo côm-  
pares.

P A fine subje<sup>t</sup>t then of prai-  
sing God did present it  
unto you from thence.

Inde ergò tibi se offerébat  
*pulchrum* Dei laudandi  
*argumentum*.

S A very fine one.  
For thus I did oft-times  
think with my self; Lord  
God, how good art thou  
that hast loved us so as to  
afford us dainties! for thou  
hast not only made us  
such things as the Earth  
brings forth of it self for  
our sustenance; but also  
so many kinds of delicate  
things, which, if we use  
them moderately, and  
with thanksgiving, do  
both sweetly nourish our  
body, and marvellously  
cheer up the mind it self.

55 Pulchérrimum.  
Sic enim sæpe cogitábam;  
Quàm bonus es, Dómine  
Deus, qui nos amavisti  
usque ad delicias! Non  
solum ea creásti nobis ad  
víctum quæ terra sponte  
suâ producit; sed étiam  
tot génera rerum dele-  
ctissimarum, quæ, si mo-  
deratè sumámus & cum  
gratiárum actióne, & cor-  
pus suavissimè nútrunt, &  
ipsum ánimum miríficè  
exhilarant.

- O with what words, or with what works may we worthily enough glorify thy name, O Lord? To conclude, *I am so ravished in my mind*, That I desired nothing more than to have the praises of God ever in my mouth: but (alas!) by one thought or other every foot coming in my mind, that fire was quenched by little and little.
- P That is no new thing with me, for such a thing as that doth oft use to befall me.
- S Such is the inconstancy of our nature.
- P We have experience of this almost every hour. But What I pray did you do in Italy?
- S I visited some of the most famous Cities for my minds sake, and I studied a pretty while too in some places.
- P What Cities went you chiefly to see?
- S Truly I saw many as I went along, but *I did take a leisurely view but of a few*; to wit, Genoa, Florence, Venice, and last of all that Rome, which was called in times past the head of the
- O quibus verbis, quibus operibus satis dignè glorificemus nomen tuum, Dómine? Dénique, *sic afficiebar animo*, ut nihil magis cūperem quàm divinas laudes semper in ore habere: sed (proh dolor!) aliis atque aliis subinde cogitationibus ignis ille paulatim extinguebatur.
- Istud apud me non est novum, nam sæpe tale quid mihi solet accidere.
- Ea est naturæ nostræ inconstántia.
- Horis ferè ómnibus istum experimur. Sed quid tandem egisti in tuâ Itáliâ?
- Invisi, ánimigratiâ, áliquot urbes celebrióres, alicubi ériam stúdui aliquandiu.
- Quas urbes visisti potíssimum?
- Multas quidem vidi in tránsito, sed *paucas contemplatús sum otiosus*; nimirum Génoam, Floréntiam, Venétias, dénique Romam illam, quæ olim mundi caput dicebátur, nunc autem est ómnium world,

world, but it is now the fountain and original of all abominations.

P Did you see that great beast? 115

S I saw him by the bye when he was carried up and down the streets (as I suppose) for a shew. 120

P But (that we may come to the purpose) in what towns I pray you did you tarry to mind your studies? 125

S As I came back from Rome, I passed through Bononia, Padua, and Milan. In every one of these towns I spent about three moneths in several sorts of studies. 130

For I had a mind to tast (as it were) a little of every one. 135

P But what strange matter did you see in so many famous towns.

S Do you ask? all things almost did seem strange to me; but it would be too long to tell you all, especially now when I am to hast somewhither else. 140 145

P Whither, I pray you?

S To my uncle, that invited me to supper.

P I will stay you no longer 150

abominatiónum fons & origo.

Vidistíne magnam illam béstiam?

Vidi obiter, cum per visos (opinor) spectaculi gratia portaretur.

Sed (ut ad rem) in quibus tandem oppidis commemorátus studiórum grátia?

Româ rédiens transívi Bonóniam, Patávium, Mediolánium. In eórum oppidórum singulis menses circiter tres versatus sum in vário literarum génere.

Volui enim è singulis páucula quasi degustáre.

Quid autem vidisti novi in tot celeberrimis oppidis.

Rogas? feré ómnia mihi nova videbantur; sed longum foret ómnia tibi narráre, præsertim nunc cùm mihi est áliquò properandum.

Quò tandem?

Ad pátrum, qui me ad cœnam invitávit.

Nolo igitur te remorári

C c 3 then:

then : but when may we  
talk more at leisure toge-  
ther ?

S To morrow after dinner, if  
you will.

P And truly I desire so.

S **Tarry for me then in your  
Chamber till one of  
Clock.**

P I will do so, it is a fit time  
for our drinking.

Col. 35. *The Master,  
The usher.*

M What, have you sufficiently  
considered what we had  
speech of betwixt us of  
late ?

H **I have considered it ober  
and ober.**

M **Do you like the proffer  
which I make you ?**

M Yes ?

H What, doth my table or diet  
content you ?

M I lack nothing in that mat-  
ter.

H What want you then ?

M That (if it be no trouble to  
you) you would appoint  
me what services I  
should do for you.

H **That is but very fair :**  
hear therefore the main  
heads of thy duty, where-  
of this is the first;

M Every morning to take di-  
ligent care, that all my

diutius : sed quando licé-  
bit nobis magis otiose  
confabulari ?

Cras à prándio, si volúeris.

155

Ego verò id percúpio.

Ad horam igitur primam  
*expecta me in cubiculo.*

160

Fiet, hora est ad merendam  
opportúna.

Col. 35. Magister, Hypo-  
didáscalus.

Quid, quod hisce diébus in-  
ter nos egerámus satísne  
cogitasti ?

5 *Etiám atque etiám cogitavi.*

*Ecquid placet tibi conditio  
quam obtuli ?*

Maxime.

10 *Quid, mensa seu convi-  
ctus ?*

Nihil in eâ re desidero.

Quid restat igitur ?

15 *Ut (si tibi non molestum  
est) præscribas mihi quas  
operas a me tibi præstari  
velis.*

20 *Id vero est æquissimum : acci-  
pe igitur præcipua officii  
tui capita, quorum hoc  
primum est ;*

*Quotídie mane diligenter  
curare ut omnes domé-  
tablers*



tablers get up in due time, respecting the winter and the summer season. After they are up, let them look to those things which concern the dressing and cleanliness of the body; and last of all, that they be at private prayers.

The second is, to bring them three times a day into the hall, that is, at morn, and before eleven of the clock, and three in the afternoon; there (unless I myself be present) to tarry till some of the teachers come; in the mean time to see the bills called, and that prayers be said; in like manner, to observe diligently whether any of the teachers be away from his seat; if any one be away, to come and tell me presently, or to do what he should do.

The third is, to stay with the Boarders as oft as they are not taught in the schools; in the mean time to teach the lesser boys to write and read and to hear other boys repetitions, so far as time and opportunity will give leave. Last of all to keep

stici mei discipuli *matute cubitu surgant, pro ratione temporis cum hyberni tum æstivi. Ubi surrexerint, ea curent quæ ad cultum & mundiciem corporis pertinent; postremò, & adsint privatæ nostræ precatiõni,*

Secundum, ter quotidie in aulam deducere, manè scilicet, & ante horam undecimam, ac tertiam pomeridianam; illic (nisi egomet ádero) expectare donec aliquis ex doctõribus adfuerit; interea curare recitandos catalogos, & precationem dicendam; item observare sedulo, num quis ex ipsis doctõribus absit ab auditorio suo; si quis áberit, mihi statim renuntiare, aut *ejus partes agere.*

Tertium, manere cum pueris domesticis, quõties non docentur in scholis; interea minores ad lectionem & scripturam instruere, cæterorumque repetitiones audire quantum tempus & opportunitas patiatur. Omnes denique in officio retinere

them all in order, to admonish, blame, chide, I 65  
and whip them too, when  
there shall be need.

The fourth is, to lead them  
in order to Sermons on  
Holy-days, and to lead 70  
them back again home in  
like manner.

The fifth, as oft as they shall  
have liberty to play, to  
mind ever and anon, that 75  
they do or say nothing  
unbefitting their duty and  
and good manners.

The sixth, to help them  
with the money which 80  
I shall put into your  
hands, for paper, pens, ink,  
and certain other necessa-  
ries only of small value,  
and to set them all down 85  
in a book of accompts.

And that is wont to be done  
especially on Wednesdays  
and Saturdays. 90

The seventh, to be careful  
of such things as concern  
their books, cloaths, and  
ordering of their bodies;  
that is sometime to call 95  
them to an account about  
their books and cloaths,  
and have respect to their  
health and ordering of  
their body, and such 100  
things as those, to be  
heeded and looked after

nere, admonere, arguere,  
objurgare, virgis etiam  
ubi opus fuerit, castigare.

Quartum, feriatis diebus  
eos ad sacras conciones  
ordine perducere, ac do-  
mum similiter reducere.

Quintum, quoties ludere  
permissum erit, subinde  
observare, ne quid præ-  
ter officium & bonos mo-  
res vel factis vel dictis ad-  
mittant.

Sextum, *suppedicare illis, ex*  
*pecunia* quam tibi in ma-  
nus dabo, chartam, pen-  
nas, attramentum, & alia  
quædam duntaxat parvi  
pretii necessaria, eaque  
omnia in *expensarum codi-*  
*cem* referre.

Id autem Mercurii & Sab-  
bati potissimum diebus  
fieri solet. 90

Séptimum, quæ ad eorum  
libros, vestimenta, & cu-  
ram corporis pertinebunt  
non negligere; hoc est,  
interdum ab illis librô-  
rum & vestimentorum  
rationem exigere, vale-  
tudinis & cultus cor-  
poris rationem habere,  
& alia ejusmodi,  
(in pueris præsertim  
minoribus,) curanda  
espe-

especially among the lesser boys.

The eighth, to teach the boys, both in my form, and in the rest, except the three uppermost, if at any time there be any necessity.

The ninth is, to help me sometimes (if need shall be) both at home and abroad in my private businesses.

Thus far you have heard what services I would have you do, and what I am wont to require of my other Ushers in the house; yet will I not be such a severe exactor of them all but I my self, as my *lecture serves*, will ease you of some things, in which **I will supply your place.**

Understand you all these things?

H Truly, I have diligently minded them all; but I entreat you one thing. that to help my memory. you would give me a little note of them, and with all a little time to think & to consider upon them

M How much time do you desire?

H One natural day, *i. e.* four and twenty hours.

& observanda.

105 Octávum, docere púeros, tum in classe meâ, tum in cæteris, præter tres superiores, siquando necessitas postulabit.

110 Nonum, interdum (si opus fuerit) me & domi & foris in privatis negotiis adjuvare.

115 Hactenus audisti quæ mihi abs te præstari velim officia, quæque etiam ab aliis domesticis hypodidascalis exigere soleam; eorum tamen omnium non adeo severus exactor fuero, quin ipse, *quoties per otium licebit*, aliqua tibi remittam, in quibus ego *quasi* vicarii partes agam.

125

Intellexisti hæc omnia?

130 Ego verò diligenter omnia; sed unum te oro, ut, ad memoriam renovandam, des mihi eorum commentariolum, & simul cogitandi ac deliberandi spatium.

135 Quantum temporis postulas?

140 Diem unum naturalem.

M But I will allow you two.  
In the mean time you  
shall go on (as you have  
begun) to talk and tarry 145  
with us without any cost  
of yours, as freely as if  
you were at your own  
home.

H This is very kindly done 150  
of you; wherefore I am  
a great deal the more  
beholden to you.

M You shall have the note  
which you desired after 155  
dinner, as fast as I can  
write it you with my own  
hand.

H What if you should dictate  
it to me? 160

M I had rather write it my self,  
lest any thing should  
perhaps overslip me.

H Do as you please. 165

---

Col. 35. *Questor,*  
*Benignus.*

---

Q How sorry am I that I was  
not at your repetition in  
the morning!

B Why came you not sooner  
to the school, as you use  
to do? 5

Q Wo is me poor boy! I got  
not up soon enough.

B Why so?

Q Because no body awaked  
me. 10

Ego verò duos integros da-  
bo. Interea (ut coepisti)  
nullo tuo sumptu nobis  
pergis convivere & com-  
morari tam libere quam  
si esses tuæ.

150 *Id non sine humanitate fa-  
cis; quo fit ut majori be-  
neficio me devincias.*

Habebis à prandio quod re-  
quiris commentarium,  
cum primum meâ tibi  
manu conscripsero.

Quid si mihi dictares?

Malim égomet scribere ne-  
quid forè inter dictan-  
dum excidat.

165 *ut libet.*

---

Col. 36. *Quæstor,*  
*Benignus.*

---

Quàm dóleo me non inter-  
fuisse manè repetitióni  
vestræ!

Cur non venisti in ludum  
citiùs ut ferè soles?

Me miserum! non surrexi  
in tempore.

Quámobrem?

Quia nemo me exprefecit

Who



B Who uses to call you up ?

Q Our host, or his maid : but  
when he is away, the maid  
doth oft-times forget or  
certainly doth not heed. 15

B Where was your host ?

Q He was gone abroad **very**  
**early** about his business,  
as I understood after-  
wards. 20

B What doth your **hostess** ?  
doth she look to nothing ?

Q What do you think she  
should look to? 25

Every day after she is up, she  
is always busie partly in  
looking to her little chil-  
dren, and partly in other  
household occasions. 30

B Have you no scholars to  
your chamber-fellows ?

Q None at all. 35

B Alas poor boy, that hast no  
body to confer withal a-  
bout your studies!

Q My condition, as far as I  
suppose, is very misera-  
ble because of that. 40

For I cannot study as I  
would my self, for such a  
**company of market-**  
**folks that use that house,** 45  
& make a noise about me  
all the day long.

B Have not you a chamber to  
your self ? 50

Quis te solet excitare ?

Hospes noster, aut ejus an-  
cilla : sed absente illo,  
ancilla sæpe obliviscitur,  
aut certè negligit.

Ubi erat hospes ?

Sub auroram prodierat ad  
sua negotia, ut postea re-  
civi.

Quid hospita ? nihilne cu-  
rat ?

Quid puras eam curare ?

Quotidie ex quo surrexit,  
semper intentus est partim  
curandis filiis, partim  
ceteris domesticis rebus.

Nullosne habes contuberná-  
les scholásticos ?

Prorsus nullos. 35

Ah puer infelix, qui nemi-  
nem habes quocum de  
studiis conferas!

Ob eam rem mea est misér-  
rima conditio, quantum  
ego júdico.

Non enim possum arbitrio  
meo studere, propter tan-  
tam mercatorum turbam  
qui domum illam frequen-  
tant, & mihi toto die ób-  
strepunt.

Non habes tibi cubiculum.

Curat

Q What am I better to have one? For it is so close to the steps, and the turn=pair of stairs, that a cat cannot so much as go up or down but I can hear her.

B Certainly it is a great deal of trouble.

Q But that is a great deal more than above my Chamber there is a very large room, where wares are laid up; whence it is that some great packs are carried either in or out every foot.

B O strange! how can you live there?

Q What say you? live?

I in truth do not live, but rather languish. Nor do I ever think my self free, but when I am in the School with you and the rest of my School-fellows?

B How I pity your case!

Q I would I might dwell with you in this school-house.

B I should like nothing better: but what doth hinder thee?

Q My fathers ancient acquaintance with that host of mine.

B You should acquaint your

*Quid mihi prodest habere?*

*Est ita enim conjunctum gradibus & cochleis, ut ne felis quidam aut ascendat aut descendat, quin feriat aures meas aliquis strepitus.*

*Magna profecto molestia.*

*Illa vero multo major, quod supra meum cubiculum est amplissimum conclave, ubi merces asservantur; unde fit ut horis omnibus, aliquæ graves sarcinæ vel importentur vel exportentur.*

*O Deum immortalem! quomodo illic potes vivere? Quid ais? vivere?*

*Equidem non vivo, sed languesco potius. Neque usquam mihi videor esse liber, nisi cum sum in scholâ tecum unâ & cum cæteris nostris condiscipulis.*

*Quam doleo vicem tuam! Utinam liceret tecum mihi habitare in his ædibus scholasticis.*

*Nihil esset mihi jucundius: sed quid impedit?*

*Patris vetus amicitia cum illo hospite meo.*

*Deberes patrem admonere father*

- father with the inconveniencies that attend your studies. 90
- Q I have of-times acquainted him, both by word of mouth and by letters. 95
- B What answer doth he make you ?
- Q He is made acquainted with it to no purpose : it is as if one should tell a tale to a deaf body. 100
- B Why so ?
- Q Because he was never brought up at school, and therefore he understands nothing in the way of studies. 105
- B Yet I, if it were my case, would trie all means possible to gain my desire. 110
- Q What if the Master himself should write to my father ? 115
- B You could never perswade him to that.
- Q Why not ?
- B Because he will not set on any man to get himself a company of scholars. For he cannot abide any ambition or covetousness. 120
- Q What then do you perswade me to do ? 125
- B I have only one thing to advise you.
- de studi<sup>o</sup>rum tu<sup>o</sup>rum in-  
commodis.
- Sæpe quidem monui, &  
coram & per literas.
- Quid ille respondet ?
- Frustrà monetur : quasi sur-  
do narratur fabula.
- Quid itá ?
- Quia nunquam in discendi  
ludo versatus est, ideoque  
in studi<sup>o</sup>rum rati<sup>o</sup>ne nihil  
intelligit.
- Ego tamen, si mea res age-  
retur, omnem moverem la-  
pidem, ut voti compos effi-  
cerer.
- Quid si præceptor ipse ad  
patrem meum scriberet ?
- Nunquam istud illi persua-  
deres.
- Cur non ?
- Quia non vult ambire quempia-  
am, ut discipulorum tur-  
bam, sibi cõparet. Ab-  
horret enim ob omnium  
ambiti<sup>o</sup>ne tum avaritiã.
- Quid igitur mihi faciendum  
suades ?
- Unicum habeo consilium.

Q I pray you do no conceal it from me.

B That thing must be tried by some friends.

Q I thought of that too sometimes, but I durst never attempt it.

B Why do you make any question?

Q I am afraid this will have small success.

B The issue of a thing is in the hand of the Lord; but what hurt will it do us to try?

Q Let us try indeed; for (I hope) no harm can come thence.

But I know not what way I should take here.

B Tell me, do you not look that your father should come into this City shortly?

Q I hope he will come very shortly.

B When then?

Q About the first of July.

B It is very well. Do you know then what is needful to be done?

I pray you teach me.

Q See that you severally speak with two or three of your fathers chief friends, who are grave, and men of fashion; to wit, that their authority may the rather prevail with your father,

Nè mihi, óbsecro, retíceas.

Ea res per amícos tentanda est.

*Idem mihi quoq; aliquando in mentem venerat, sed nunquam ausus sum experiri.*

Quid dúbitas?

*Vireor ut hoc parum succedat.*

*Rei exitus in manu Domini: sed quid tentáre nocébit?*

Tentémus sanè. Nihil enim mali ( ut confido ) indè potest accídere.

A: ego nésceo quâ ratióne híc utendum sit.

Dic mihi, non expectas ut brevi pater in hanc urbem véniat?

Spero ventúrum propédiem

Quando igitur?

*Ad Calendas Quintiles.*

*Optima est. Scin' igitur quid sit opus factó.*

Doce, quælo.

Fac singulátim convénias duas aut tres ex paternis amícis præcípuis, qui sunt viri graves & honorati; nempe, ut plus váleat eórum autóritas apud patrem tuum.

You



Q You give me good advice :  
what should I say to  
them?

B You shall be sure to tell  
them all the inconveni-  
ences that attend thy stu-  
dies.

Q No more ?

B You shall shew them more-  
over how you may be pro-  
vided for, that you may  
redeem the time which  
you have so wofully lost  
hitherto at your hosts ;  
and that , unless you be  
speedily remedied , **you  
will be forced to give  
over your book utterly.**

Lastly, do you not give over  
putting them in mind ,  
entreating and beseeching  
them, till you have pre-  
vailed with them to pro-  
mise you, that they will  
be earnest with your fa-  
ther about your business

Pene mones : quid illis di-  
cam ?

170 Narrabis diligenter omnes  
incommoditates studio-  
rum tuorum.

175 Nihilne ampliùs !

Docébis insuper quonam  
modo tibi provideri pos-  
sit, ut tempus redimas,  
quod apud istum hōspi-  
tem tam misère hactenus  
180 perdidisti ; &, nisi eo re-  
medio tibi maturé consu-  
latur, *actum esse de studi-  
is tuis & eorum progressu.*

185 Denique, nè antè desiteris  
movère, oràre, obsecràre,  
donec persuaseris ut tibi  
promittant se acturos esse  
seriò cum patre tuo ne-  
gótium.

190

Q What if they shall refuse?

B It can scarce come to pass  
that they should all re-  
fuse.

Q It is not a thing likely, espe-  
cially seeing they all love  
me passing well, and are  
so ready to do me any  
kindness for my fathers  
sake.

B Besides these things, the  
matter it self will set

195 Quid si recusábunt ?

Vix fieri potest ut recusent  
omnes.

200 Non est verisimile, præfer-  
tim cum sint mei aman-  
tissimi, & mihi patris no-  
mine gratificentur adeò  
libenter.

205 Ad hæc, res ipsa urgébit  
eos ; nempe, tanta stu-  
them

them on; I mean so great a loss of thy studies.

**Q** There needs no more words.

**By** Gods assistance I will go about it at the first opportunity.

**B** But in the mean time remember to pray to God earnestly night and day.

**Q** God willing, I will mind that to the utmost of my ability.

For I know well enough that no counsel will do me good, but so far forth as he shall help me.

**B** But now it is time for you to get you home, lest perhaps your host be displeased.

**Why** do you make no more hast?

**Q** I am bethinking me for fear I have omitted any thing whereof I should have put you in mind.

**B** If either of us remember any thing else, we will discourse of it to morrow at our leisure.

**Q** Farewell then, my *Benignus*, and go on to assist me w<sup>h</sup> your prayers, as you have helped me with your very good counsel.

**B** All things things are come of

*díorum tuórum jactúra.*

*Pluribus verbis opus non est.*

*Auxilio Dei fretus aggrediar primo quoque tempore.*

*Sed interim memor esto, ut in divinas preces dies noctesque incumbas.*

*Ipsa volente Deo, id curabo pro viribus.*

*Satis enim scio nullum consilium mihi esse profuturum, nisi quoad ille juverit.*

*Sed jam tempus est ut domum te recípias, nè fortè hospes offendátur.*

*Quid cessas?*

*Cogito ne quid prætermiserim de quo esses admonendus.*

*Si quid alterutri nostrum præter a occurrerit, cras otiosè tractábitur.*

*Vale igitur, mi Benigne, & perge, quæso, me tuis precibus adjuvare, quemadmodum juvisti optimo consilio tuo.*

*A domino Deo profecta the*

the Lord God, who, as he  
hath given the counsel, so  
will he give the issue of it.

Q I trust it will be so.

Farewell again.

B Farewell, O most sweet  
Quæstor.

sunt omnia, qui, ut consi-  
lium dedit, sic dabit effe-  
ctum.

Ità fore consilio.

250 Iterum vale.

Vale, Quæstor suavissime.

Col. 37. Athanasius,  
Benjamin.

Col. 37. Athanasius,  
Benjaminus.

A Is your father gone thus  
unknown to me, that I  
could not come and speak  
with him?

B Why come you not to his  
Inne after dinner?

A Because I thought he went  
away but to morrow.

B I thought so too; but he  
would not slip an oppor-  
tunity which offered it  
self on a sudden.

A Doth he yet remember that  
distich of Cato?

The first occasion offered  
quickly take;

Lest thou look after what  
thou didst forsake.

B He hath that little work so  
by heart, that one would  
think he had spent his  
whole time in it.

Siccine me insciente abiit pater  
tuus, ut mihi non licuerit  
eum convenire?

5 Cur à prandio non venisti  
in diversorium ejus?

Quia putabam tantum cras  
illum esse discessurum.

Ego quodque idem arbitra-  
bar; sed noluit occasio-  
nem prætermittere quæ  
se ex tempore obrulerat.

Adhuc ille meminit Catonis  
distichon illud?

15

Quam primum captanda tibi  
est occasio prima;

Ne rursum quæras quæ jam  
neglexeris ante.

20

Illud opusculum sic memò-  
riâ tener, ut in eo videâ-  
tur ætatem contrivisse.

- |   |   |    |   |
|---|---|----|---|
| A | See what the strength of memory is in those things which we learned in our younger years.   | 25 | Vide quanta vis sit memoriæ quæ rûdibus annis didicimus.  |
| B | That is Quintilian's judgment upon this matter, whose words (as I suppose) you remember.  | 30 | Ea est Quintiliâni super hâc re sententia, cujus verba (ut opinor) meministi.   |
| A | I remember them; but (that we may come to the point) <b>what made your father</b> that he went away before he had appointed.                        | 35 | Mémini; (sed ut ad rem) <i>quæ fuit patris occasio</i> , ut antè discesserit quàm instituerat?  |
| B | Lome of Lyons, with whom he came hither to the mart.  | 40 | Quidam Lugdunenses, quibuscum ad mercatum huc venerat.  |
| A | Were you there when he went?  |    | Aderâsne cùm profectus est?   |
| B | <b>I tarried for him in the Anne.</b>   | 45 | <i>Præstolabar illum in dâversario.</i>   |
| A | How knew you he had altered his resolution about his going?   |    | Unde sciébas mutâsse consilium de profectiône?  |
| B | I was at dinner with them when they agreed to <b>take horse</b> about two of the clock, after they had dispatched their other business in the City. | 50 | Eram in prándio cùm inter ipsos convenerat, ut expeditis quibusdam reliquis in urbe negotiis, equos sub horam secundam conscenderent. |
| A | Touching other matters, hath he got any store of profit according to his mind?  | 55 | Quod súperest, satîsne ex animi sententia rem suam fecit?   |
| B | He hath thriven so well, that he did earnestly press me to give God thanks for that matter.   | 60 | Ità feliciter, ut me ob eam rem ad divinas laudes vehementer hortâtus fûerit.   |

There-



A	Therefore (I suppose) you come back now with good store of money in your purse,	65	Tu nunc igitur (opinor) bene nummatus redis.
B	Do you jeer me?		Mene rides?
A	Why should I do so?		Cur ego id facerem?
B	Because you have a mind to so.	70	Pro tua libidine.
A	As if indeed I use to jeer at other folks for my minds sake.		Quasi verò animi grātiā soleam irridere ceteros.
B	But I did think so.	75	Atque ita putabam.
A	You are far mistaken.		Longe aberras.
B	For it is one thing to jest, and another thing to jeer.		Nam aliud est jocari, aliud irridere.
A	The one is free from fault, and is sufficiently common amongst friends; the other is vicious and to be hated, because it commonly comes from contempt.	80	Alterum caret vitio estque inter amicos satis frequens; alterum est vitiosum atque odio dignum, utpote quod ex contemptu ferè profiscitur.
B	Pardon me then.		Ignosce igitur mihi.
A	There is no great fault committed.		Non gravis est culpa.
	But, I pray you, tell me; did your father give you no Money?	90	Sed dic, rogo; nihilne tibi pecuniæ dedit pater?
B	I did not so much as ask him any.		Ne petivi quidem.
A	Yet he gave you some of his own accord.	95	Tamen spontè dedit.
B	A little.		Aliquantulum.
A	How much then?		Quantum igitur?
B	A very little.		Perpusillum.
A	I pray you tell me.	100	Dic sodes.
B	Why do you enquire so earnestly?		Cur tam avide inquiris?

- A That I may bid God give you joy of it, as friends use to do. 105 *Ut amicorum more tibi grátuler.*
- B There is nothing worth bidding God give me joy. *Nihil est gratulatione dignum.*
- A Confess what it is without any more ado. 110 *Fatère tandem quid sit.*
- B But five pence. *Soli asses quinque.*
- A Whoo, so little? O you fool that could'st not ask two or three shillings! 115 *Hui, tantillum? O stulte, qui non perieris duos aut tres decusses argenteos!*
- B I durst not. *Non ausus sum.*
- A What are you afraid of? *Quid verebáre?*
- B That he would utterly deny me, and take it ill that I should ask. 120 *Ut planè denegàret, atque ægre ferret quòd peterem.*
- A He would never have done so, if you had but told him the reason why you asked. 125 *Nunquam id fecisset si modò petendi causam addidisses.*
- B I think so indeed; but what reason could I have alleged? *Crèdo equidem; sed quid causæ attulissem?*
- A Do you ask me? are there not six hundred things that scholars occasions have need of? 130 *Rogas? nonne sunt res sexcentæ quibus indiget usus scholasticus?*
- B There are many things, I confess. *Mulæ sunt, fateor.*
- A But have you such store of all things, that you want nothing? 135 *Tu verò adeóne abundas rebus ómnibus, ut tibi desit nihil?*
- B No, I want a great many things, but such as I can be well without. 140 *Imò desunt plúrima, sed quibus fácilè cáream.*
- Besides, my father knows *Præterea, satis novit pater well*

- well enough what I want both for my studies, and for my diet and apparel. 145
- A He knows indeed, but he hath many other things to look after, and to think on.
- B I believe he hath a special care of his children. 150
- A But you are too far off from him.
- B Suffer me to tell out my tale. 155
- A Well, I give you leave.
- B My father knows too, I am not yet fit to use money well.
- A Why not? have you not age and discretion enough for that matter? 160
- B I am a great way off from that. Therefore my father hath given order to my master, to allow me all things requisite for my maintainance and studies; for which occasion he lets him have as much money as serves the turn. 165
- A Be it so.
- B Therefore If I should ask my father any thing, he would presently send me back to my master; and perhaps too he would be angry with me, and chide me soundly. 170
- quæ mihi opus sunt, cum studiôrum causâ, tum ad victum cultumque corporis.
- Novit quidem, sed alia multa sunt illi & curanda, & cogitanda.
- Credo esse illi præcipuam liberorum curam.
- Sed nimis ab eo remôtus es.
- Sine me pervenire quo volo.
- Agè, sino.
- Novit etiam pater me nondum esse idoneum ad recte tractandam pecuniam.
- An tu ad eam rem non satis ætatis habes atque prudentiæ?
- Istinc absûm longissime. Itaque pater dedit præceptorî in mandatis ut omnia mihi suppéditer ad usus vitæ & studiôrum necessaria: ad quam rem præbet ille quantum satis est pecunia. 175
- Esto.
- Ergo si quid à patre peterem me statim ad præceptorem remitteret: fortassis etiam irasceretur, & me graviter objurgaret. 180

A It is an easie thing to endure  
a chiding so that blows do  
not follow.

B It is an easie thing, I believe;  
but with them only, 185  
whom neither shame nor  
any reverence of Parents  
doth move.

But I had rather endure  
blows than the chiding 190  
of my father when he is  
angry. Whence it comes  
to pass, that I take dili-  
gent heed I give him no  
cause to be angry; for 195  
that is contained under  
the fifth Commandment  
of God's Law.

A You do like a pious young  
youth. 200

B The praise of that matter is  
not to be given to me, but  
to God alone.

A Verily from whom whatsoe-  
ver good in us doth come 205

B He grant, that what good  
things he inspires in us,  
we may follow them  
with a most chearful spi- 210  
rit.

But, that I may return to  
you, did you blame me in  
good earnest, because I  
asked no money of my fa- 215  
ther?

A Would I perswade you to  
czen your father?

B Truly it is not a thing like-

Fácilè est objurgatióem pa-  
tri, modò nè sequantur  
vérbera.

Facile est, credo; sed iis  
duntaxat, quos neque pu-  
dor mover, neque ulla pa-  
rentum reveréntia.

Ego autem ipsa verbera ferre  
malim quam patris irati  
objurgationem. Ex quo fit,  
ut sédulò cáveam nè quid  
illi præbeam causæ ad ira-  
scendum; id enim sub  
quinto præcepto divinæ  
legis continétur.

Facis ut pium decet adoles-  
centem. 200

Ejus rei laus non mihi sed  
soli Deo tribuenda est.

Nempe à quo proficiscitur  
quicquid nobis inest boni.

Faxit ille, ut quæ bona in-  
spirat nobis, ea sequámur  
ánimo promptíssimo.

Sed, ut ad te rédeam, serióne  
réprehendébas quòd nul-  
lam pecúniám à patre ro-  
gássem?

An ego te vellem ad fallen-  
dum patrem in ducere?

Mihi quidem non fit veri-  
ly



- |   |   |     |  |
|---|---|-----|--|
|   | ly to me, yet you have  | 200 | simile, me tamen ipsum<br>fefelleristi.  |
| A | How?  |     | Quómodo?   |
| B | Because you seem'd to speak<br>in earnest, you did so<br>handsomely set a face  | 205 | Quia serio loqui videbáris,<br><i>adeo apte vultum verbis ip-<br/>sis accommodabas.</i>  |
| A | answerable to your<br>words.  |     |  |
| A | But what do you think of<br>this our talking together?  |     | Sed quid censes de hác no-<br>strâ confabulatione?   |
| B | You have given us a very<br>fit subject to talk of in<br>this our evening time of<br>leisure.   | 210 | Argumentum satis aptum<br>dedisti nobis in hoc otio<br>nostro vespertino.  |
| A | Had our discourse any thing   | 215 | Ecquid hábuit sermo noster   |
|   | in it which the Monitor<br>might have found fault<br>with, if perchance he had<br>watched us (as he uses<br>to do) closely.   | 220 | quod reprehendisset Ob-<br>servátor, si fortè (ut solet)<br>nos observasset ex insidi-<br>is?  |
| B | Nothing, as I suppose.  |     | Nihil, nt opinor.  |
| A | Indeed it is very true which<br>our master doth often tell<br>us.   | 225 | Profectò verum est quod sæ-<br>pe nobis præceptor incul-<br>cat.   |
| B | What is that?   |     | Quid illud est?  |
| A | That the copy and liber-<br>ty of the Latine tongue<br>is got by these means =<br>specially, by often wri-<br>ting, discoursing, read-<br>ing authors, and turn-<br>ing English into Latine,<br>or Latine into English. | 230 | <i>Latinae linguae copiam &amp; fa-<br/>cultatem comparari his potis-<br/>simum rebus, sepe scribendo,<br/>confabulando, legendis au-<br/>thoribus, anglica Latine,<br/>aut Latina Anglice verten-<br/>do.</i> |
| B | Let us diligently exercise<br>our selves then in these<br>things, by Gods assist-   | 235 | Ergò his rebus diligenter<br>nos exercemus, adju-<br>tore Dómino Deo, in   |

ance, in whose hands are  
all our studies.

A The same God grant, that  
we may perpetually cele-  
brate his benefits towards  
us with true worship and  
worthy praise..

260

cujus manu fita sunt stú-  
dia nostra ómnia.

Idem faxit, ut ejus erga nos  
beneficia vero cultu dig-  
nisque laúdis perpetuò  
celebremus.

B This is our work, this is our  
strife,  
Let's hast both great and  
small.

265

Hoc opus, hoc studium, parvè  
properemus & ampli:

I wish that this may be the  
main  
Of our desires all.

270

Hæc sit votorum summa supri-  
rema precor.

A But hark the clock.

B It puts us in mind in good  
time; and therefore let us  
give over.

275

Audi horológium.

Nos opportunè admonet?  
Itaque desistamus.

A Otherwise Sun-set will  
come upon us here.

280

Alioqui Solis occasus nas hic  
opprimet.

Col. 38. Honora us, Vivia-  
mus, Pratenfis, The ush-  
er.

Col. 38. Honorátus, Vi-  
miámus, Prarenfis,  
Pædagógus.

H That wanteth rest, in its  
course can't endure:  
This repairs strength, and  
keeps the limbs in ure.

Ovid.

Neither shall play in children

5

Quod caret alterna requie du-  
bile non est:

Hæc reparat vires, fessaque  
membra levat.

Ovid.

Nec me offenderit lusus in  
offend

offend me ; this also is a  
sign of chearfulness. Quin-  
tilian.

Pr There is nothing that can en-  
dure continual labour.  
Quintilian.

pr I see what these tend to ;  
verily that I may have  
you abroad to walk :  
but you use to sing al-  
most alwaies the same  
song, as our little birds are  
wont to do.

H What would you have us to  
say then, master ?

Pr Say every one his sentence  
hereafter out of the New  
Testament.

V O brave, this will be a very  
easie thing to us ; for we  
have good store of them  
forth-coming. Will you  
have us begin then, ma-  
ster, just now ?

Pa Yes indeed I am willing ;  
seeing ( as you say ) you  
have such good store.

V Who shall begin ?

Pr Will you Honoratus ? let us  
see how you can do this  
thing for your honours  
sake.

H I will do it with all my heart,  
but for Gods honours sake

pr I commend that saying  
For Gods honour and glo-  
ry is to be preferred in

pueris ; est & hoc alacri-  
tatis signum. Quintil.

10 Nulla res est quæ perferre pos-  
sit continuum laborem. Quin-  
til.

15 Video quorsum spectant ista ;  
nimirum ut vos ambulatam  
ducam : sed eandem can-  
tilenam semper fere recan-  
tatis, ut solent nostræ  
aviculæ.

20 Quid ergò vis dicamus præ-  
ceptor.

25 Dicite posthac suam quisque  
sententiam ex Novo Te-  
stamento.

30 Euge, nihil erit nobis faci-  
lius ; habemus enim in  
promptu multam earum  
cópiam. Vis ergo, præ-  
ceptor, ut jam nunc in-  
cipiámus ?

Sanè velim ; quando ( ut ais )  
tanta est vobis cópia.

35 Quis incipiet ?

Tune, Honoráte ? vis honó-  
ris tui causâ hujus rei spe-  
cimen edere ?

40 Id ego libenter fáciam, sed  
Dei honóris causâ.

Laudo istud verbum.  
Divinus enim honor &  
glória ómnibus in re-  
all

- all things. Well begin, if you have any thing to say.
- H Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven: Matthew the fifth Chapter. 50
- V Putting away lying, speak the truth every one to his neighbour in the fourth Chapter to the Ephesians. 60
- Pr Children obey your Parents in all things, for this is Pleasing to the Lord: in the 3. Chapter to the Colossians. 65
- Pz Well done, a good proof; see that your proceeding be answerable; that is, that you may diligently go on hereafter. 70
- H He that hath given us a beginning will give us good success.
- We are to hope so.
- Pz Get you ready that we may make timely hast to go abroad. 75
- H We will be very ready here presently. 80
- Pz Take every man his cloak that we may go abroad more handsomely.
- But do you hear boys?
- Pr What would you have, master? 85
- bus est præferenda. Eja, incipe, si quid habes.
- Nisi abundaverit iustitia vestra plus quam Scribarum & Phariseorum, non potestis ingredi in regnum cælorum: Matthæi quinto capítulo.
- Deposito mendacio, loquimini veritatem quisque proximo suo: ad Ephésios capítulo quarto.
- Filii, obedite parentibus in omnibus, hoc enim placet Domino: ad Colossenses tertio.
- Euge, bonum specimen; videte progressus respondeat; hoc est, ut pergatis in posterum diligenter.
- Qui nobis principium dedit, dabit idem successus prosperos.
- Ita sperandum est.
- Parâte vos, ut prodire maturémus.
- Mox adérimus paratissimi.
- Sumite suum quisque pallium ut prodeátis honestiús.
- Sed heus, púcri.
- Quid, præceptor?



**R** See you bring your Psalm-books too; we will sing somewhere in a shadow.

**P** So shall our walking be more pleasant.

---

Col. 32. V. M.

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**V** Was you not at the school to day?

**M** Where should I have had been? but what did you do?

**V** I was busie at home.

**M** That is fallen out besides your wont; for you use to be away somewhat seldom.

**V** As very seldom as I can; but what is done?

**M** Nothing at all.

**V** Have we remedy, or leave to play then?

**M** Yes surely.

**V** How so?

**M** Because of the Fair to day.

**V** Who gave it us?

**M** The Master of the school; but by the Rectors consent.

**V** What hath he granted you?

**M** Freedom from every school-exercise.

**V** What, for all the day?

**M** From morning till sun-

Videte ut Psalmos etiam adferatis; alicubi in umbra cantabimus.

Ita fiet ambulatio nostra jucundior.

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Col. 32 V. M.

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Fuistine hodie in gymnasio?

Ubi ergo fuisses? tu vero quid agebas?

*Eram domi occupatus.*

Id evenit præter morem tuum; soles enim abesse rarius.

Quam possim rarissime; quid autem actum est?

Nihil prorsus.

Ergone remissionem habemus?

Certó.

Quamobrem?

Propter mercatum hodiernum.

Quis dedit? (num.

Ludimagister; permittuntamen Rectoris.

Quid concessit?

Vacationem ab omni munere scholastico.

An in totum diem?

A mane ad occasum usque solent

set; though he diligently charged us, and at large, that in our time of leisure we should think of our business, that we come not to morrow to the school unprovided.

30

*lis; tamen si diligenter & multis quidem verbis admonuit, ut in otio de negotio cogitaremus, ne cras in ludum veniremus imparati.*

V What then shall we do? shall we abuse this leisure?

35

*Quid igitur nos? hocceine abutemur otio?*

M Verily that doth not at all become boys of our age.

40

*Id verò ætatem nostram decet minimè.*

V But what are you going to do?

M To get me into my studie; unless you like it better for us to walk abroad somewhither an hour and an half.

45

*Tu verò quid paras facere?*

*Me recipere in musæolum; nisi fortè tibi magis placet ut sesqui-horam aliquo prodeamus deambulatum?*

V Should I refuse it? nay, there is nothing that I like better now. For we shall have some discourse about our books in the mean time, and withal shall we exercise our body.

50

*Egone recusarem? imò, nihil est quod nunc magis velim. Nam & nos interea tractabimus aliquem sermonem literarium, & simul corpus exercébimus*

55

M Let us go then without the walls

*Eamus igitur extra muros.*

V Whither?

*Quonam?*

M As far as the water side.

60

*Ullique ad ripam lacus.*

V I like that very well; but you shall tarry for me, if you please.

*Valdè istud mihi arridet; sed tu (si placet) me expectabis.*

M How long?

*Quamdiu?*

V So long as whilst I go to put on my shoes

65

*Tantisper dum crepidas*

instead of my slippers.	<i>eo mutatum calceos.</i>
M Where will you have me tarry for you ?	Ubi vis expectári ?
V At the Franciscan gate.	70 Ad portam Franciscánam.
M But see you do not deceive me.	Ad vide nè me fallas.
V Should I deceive my friend. when I know that faith is to be kept even with an enemy ?	75 An ego amicum fallerem , cùm sciam etiam inimico servandam esse fidem ?
M Go your way , make hast ; I will be reading something in the mean time , whilst I tarry for you.	80 Abi, festína ; ego , dum te oppèrior, aliquid interim legam.
V God save you, Marcellus.	Salve, Marcelle.
M Who is that that salutes me ?	85 Quis iste saluator ?
V See, I am come again.	Ecce, redii.
M What now, so quickly ? methinks you have flown.	Eho, tam citó ? mibi videtur volasse.
V Now truly my very affection hath put wings to my feet.	90 Nimirum affectus ipse pedibus alas addidit.
M Let us go now by Gods guidance.	Eamus nunc, ducente Deo.
V It is only God that leads his forth , and brings them back again.	95 Solus Deus est qui suos ducit, ac reducit.
M Let us make hast , the lake is a good way off from hence.	100 Maturémus ; satis longe hinc lacus abest.
V We shall have the better stomach to our dinner ; so on.	Tanto melius prandebimus ; I ergo.

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 THE END,
 

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*Herm. Schott. Col. 44.*


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Certainly if one desire to be a Latinist, he must use constantly to speak in Latine; for we become workmen by working.

Books do little good, where both a Master and often exercise are wanting.

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 FINIS.
 

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*Herm. Schott. Col. 44.*


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Certè oportet continuè fari Latine, si quis Latinus effici desiderat; nam fabricando fabri fimus.

5 Libri parùm profunt, ubi deest & præceptor & exercitatio frequens.




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 FINIS
 

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45